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The Christian Century

PUBLISHED WEEKLY

Beyond Religious Socialism
By Paul Tillich

Taxes and Conscience
An Editorial

Wisdom from the Pews
By Francis J. McConnell

Was Frankfurter Confused?
By Charles Clayton Morrison

JUNE 15, 1949

In This Issue

Francis J. McConnell

is a retired bishop of the Methodist Church, now living in Lucasville, Ohio. Bishop McConnell is contributing a number of sketches to The Christian Century at intervals during the current year, all dealing with episodes in the remarkable career which has made him one of America's most influential churchmen.

Paul Tillich

came to this country in 1933, about one jump ahead of Hitler's Gestapo. He had been a professor of theology and philosophy at the universities of Marburg, Leipzig and Frankfurt-am-Main. Here he has won fame as professor of philosophical theology at Union Theological Seminary in New York. He is now a naturalized American citizen and has honorary degrees from Yale and the University of Halle. Next article in the series on "How My Mind Has Changed During the Past Decade" will be by Emil Brunner.

Charles Clayton Morrison

continues the analysis of the Supreme Court decision in the famous Champaign (McCollum) released time case which he began last week. This series will conclude next week.

Homer A. Jack

is minister of the Unitarian Church, Evanston, Ill. He has reported Unitarian conventions for the Century for the past three years.

Joyce Reason

is widely known in England as a writer on religious subjects. She is writing our London newsletter during the visit to the U.S. of Cecil Northcott, our regular correspondent.

R. J. Hurles

is an Episcopal layman in Cincinnati.

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The Christian Century

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Calendar of Coming Events

June 1-30. Displaced Persons Campaign Action Month (Church World Service).
June 14-19. Church of the Brethren Annual Conference, Ocean Grove, N. J.
June 15-19. Congress of Racial Equality Conference Convention, Camp Joy, Cincinnati.
June 15-19. Finnish Suomi Synod 60th Annual Convention, Gardner, Mass.
June 15-23. Northern Baptist Convention National Youth Conference, Green Lake, Wis.
June 16-23. Northfield Girls' Conference, East Northfield, Mass.
June 17-20. Conference on Cooperative Christian Education (I.C.R.E.), Williams Bay, Wis.
June 17-24. International Congregational Church Council, Wellesley, Mass.
June 21-July 3. Young People's Peace Institute (Sponsored by Church of the Brethren), Goodell, Okla.
June 19-20. Lutheran Deaconess Conference in America 49th Annual Meeting, Milwaukee.
June 20-22. Lutheran Welfare Conference 23rd Annual Convention, Milwaukee.
June 20-26. National Baptist Sunday School and Training Union Congress, Memphis.
June 20-27. World's Y.W.C.A. Executive Committee, Geneva, Switzerland.
June 20-July 30. Protestant Radio Commission-N.B.C. Summer Radio Institute, U.C.L.A., Los Angeles.
June 21-25. A.F.S.C. Institute of International Relations, Chicago Theological Seminary, Chicago.
June 21-26. Danish Evangelical Lutheran Church 72nd Annual Convention, Greenville, Mich.
June 21-26. United Evangelical Lutheran Church 53rd Annual Convention, Blair, Neb.
June 21-July 3. Young People's Peace Institute (Sponsored by Church of the Brethren), Goodell, Okla.
June 22-25. Association of Council Secretaries Annual Meeting, Williams Bay, Wis.
June 22-26. Augustana Lutheran Luther League 13th International Convention, Duluth.
June 22-29. Northern Baptist Convention National Recreation Laboratory, Green Lake, Wis.
June 23-25. Cornell University Annual Seminar on the Church and Economic Life, Ithaca, N. Y.
June 23-July 2. International Lutheran Institute, conducted by Lutheran Church — Missouri Synod, Bad Boll, Germany; theme: "The Lutheran Doctrine according to Scripture and Confessions."
June 25-Aug. 20. Protestant Radio Commission-N.B.C. Summer Radio Institute, Stanford University, Palo Alto, Calif.
June 25-July 2. Northfield Christian Endeavor Conference, East Northfield, Mass.
June 26. Displaced Persons Report Day (Church World Service).
June 28-July 6. World Council of Churches Study Department Conference, Oxford, England.
June 29-July 5. World Council of Churches Commission on Evangelism and the Bible, Oxford.
July 2-4. Joint Meeting, Executives and Delegates, World Council of Churches and International Missionary Council, Oxford.
July 4-6. World Council of Churches Commission of the Churches on International Affairs, Oxford.
July 6-8. World Council of Churches Executive Committee, Chichester, England.
July 9-15. World Council of Churches Central Committee, Chichester.
July 15-20. World Council of Churches Commission on Faith and Order, Chichester.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, JUNE 15, 1949 NUMBER 24

EDITORIAL

TRYGVE LIE, the interesting Norwegian who is secretary general of the United Nations, has proposed that the General Assembly of the world organization open with an interval of silent prayer, meditation and remembrance. He says that he makes this proposal because he has received hundreds of letters from individuals and organizations and has had many interviews with persons and groups who urge that prayer be introduced into meetings of the General Assembly. No form of spoken prayer would be congenial to all the religions and creeds represented in this global assembly. Yet a period of silence would give each an opportunity to lift his own petition and would corporately recognize the need of all for insight and sustaining strength from the Eternal. We hope that this proposal is adopted, and that the virtues of this oldest form of worship are given an opportunity to bear their fruits in the parliament of mankind. "Be still and know that I am God," opens a way to inward peace which may yet find expression in concord between nations. Members of the Assembly, drawn from all the great religions of mankind, can profitably learn from the Quakers the prayer: "Drop Thy still dews of quietness, till all our strivings cease; take from our souls the strain and stress, and let our ordered lives confess the beauty of Thy peace."

Silent Prayer for United Nations

What 200 Ministers Think

SOME interesting points emerge from the replies to a questionnaire sent by Prof. E. J. Chave to the alumni of the federated theological schools of the University of Chicago. Nearly 200 replies were received, two-thirds from pastors, the rest from men engaged in other religious activities. There is nothing sensational in their general line of comment on their training as preparation for their work. The general complaint of those who criticize is that their training was not "practical" enough. Many wish they could have had more specific preparation in preaching, the conduct of worship, religious education and community activities. All agree that their courses in the study of the Bible were important and have been useful ("I ought to have been required to take more," said one), but some thought they had been concerned too much with origins and details, not enough with meanings and applications to life. Less than one-third are satisfied with their courses in theology. Criticisms range all the way from "too dogmatic" to "too vague." (Many had studied at other schools before coming to Chicago, so these may have referred to different institutions.) Some think it a hardship that they had to spend so much time learning what others thought that they "had no time to work out a theology" of their own. From reading the report one gathers the impression that the majority are not much interested in theology. But, in spite of a preponderant emphasis upon practical aspects of the ministry, there appears a high valuation of the study of history and a sense of its importance as a foundation for understanding the present. It is perhaps immodest to mention that more than half (55 per cent) read The Christian Century—but there it is. As to salaries, exactly half of these well trained men receive salaries of $3,000 or less, and exactly half (not necessarily the same half) have rent-free parsonages in addition. It is easy to see at least one reason why more carpenters' and plumbers' sons do not enter the ministry, and why many ministers sadly record that they "can't afford to buy books."

World Growth Noted In Missions

GLOBAL TURMOIL has not stopped the expansion of Christian missions. Instead, a recent study indicates, the evangelical faith has greatly spread in the last 23 years. The International Missionary Council has surveyed 120 countries and island groups outside Europe, the United States, Canada, New Zealand and Australia. It comes to the heartening conclusion that the number of Protestant Christians in foreign mission areas has increased from 6.5 to 25.3 million since 1925. Surprisingly, the greatest gains occurred in South Africa, India-Pakistan and Brazil. In South Africa the number of Protestants jumped from 714,000 to 5,467,000; in India-Pakistan, from 580,000 to 4,100,000; in Brazil, from 69,000 to 1,657,000. In the Far East, Korea showed an increase from 201,000 to 743,000; China, from 594,000 to 1,404,000; Indonesia, from 300,000 to 1,737,000. There have also been substantial gains in the countries of the Near East, with the significant exception of Turkey, where the Christian community has suffered an 80 per cent loss in this quarter of a century. This has come about as a consequence of restrictive laws which were passed to break the stranglehold of the Moslem faith on the state, but which are so severe as to hamper everything except the religion of a cultural nationalism. While the law states that all persons over 18 are free to adhere to the religion of their choice, strictures on the teaching of religion make it virtually certain that

they will choose either the Moslem or the secularist faith. Elsewhere however the vitality of Christianity is being demonstrated by a fourfold expansion in a generation. It is not too soon and not too much.

But Is Christianity Expanding?

ENCOURAGING as the statistics just quoted are, one must dig beneath the figures to gain an understanding of the real situation. Take China, for example. Conditions in that country have been such for the past 15 years that nationwide gathering of accurate information on almost anything is impossible. In communities and areas where the situation is known with some precision, the Christian churches have been substantially affected by civil commotion, financial chaos, political turmoil. China is going through a half-dozen revolutions at the same time, and it is to be expected that the Christian community will be seriously disturbed. It is possible that Protestant Christianity is numerically more than twice as strong in China as it was in 1925. But that fact cannot be proved or disproved by these figures. It is possible that the scattering of populations by decades of war will have the same influence on the Christian community in China that the wars in Palestine had on the early Christian church. But if that is going to happen in this most populous Oriental nation, it can be seen only by the eye of faith. The same might be said of the growth indicated for Indonesia. Granting to the International Missionary Council full credit for doing the best it can with the situation as it finds it, one must still reserve the right to be skeptical as to whether the growth it reports has in fact occurred. We hope that it has, and grasp eagerly for every evidence that the expansion which is so fatefully needed is taking place. But the most we can glean from this survey is the conviction that the direction in which the missionary enterprise is moving is right.

Critics Are Disciplined by Withholding Sacrament

THAT Boston controversy about the possibility of salvation for anyone not visibly and explicitly in communion with the Roman Catholic Church grows more complicated. Something new was added when permission to marry was refused to a young lady who was deemed to be a too vigorous partisan of the strict construction party. The girl was about to be graduated from Emmanuel College, a sister institution to the all-male Boston College from which four instructors were dismissed for charging the college with teaching the "heresy" that salvation is possible outside of the church. (As we have shown, the college teaches exactly what the church has long taught, but what it apparently cannot get its own members to understand—namely, that salvation may in some cases be gained by an invisible membership in the visible church.) This young lady, supported by a classmate, made a similar criticism of lax teaching in Emmanuel College, and then withdrew from the class and refused to accept a degree from the college. Soon after, she applied in her own parish for permission to marry a young man who, like her, had been active in Father Feeney's St. Benedict Center, which is the citadel of strict interpretation of *Extra ecclesiam nulla salus*. The curate refused to give permission, said the matter was out of his hands because of their association with St. Benedict's Center which the bishop had put out of bounds for Catholics, and promised to refer the matter to the chancery office—i.e., to the bishop himself or his immediate agents. It appears that this refusal to permit the marriage of these two ultra-zealous young people is a disciplinary measure designed to reinforce the suppression of their view that no Protestants or Jews can possibly be saved. It may be news to some that Roman Catholic young people must get their priest's permission before they can be married, but we can see no novelty or inconsistency in this position. If marriage is a sacrament, and if the church has authority to determine who are fit recipients of sacraments, then the church can decide who can be married. Withholding the sacraments is an old form of discipline. It comes under the head of "interdict." A bishop can inflict an interdict on a particular parish or person. (See Canon 2269.) The oddity of the present case is that a strict construction of the rule about control of the sacraments is being brought to bear upon those who charge that the Boston church authorities are loose constructionists in regard to the doctrine of salvation. No "liberalism" is involved on either side.

Hispanidad in Spain And in America

A LITTLE WHILE AGO we were reporting (April 6) the vehement protest of the cardinal archbishop of Seville against the banning of his blasts against Protestantism from publication in the Spanish daily press. Roman Catholic papers in America try to represent the restrictions upon Protestants in Spain as simply an old Spanish custom not distinctively Catholic. On the other hand, Americans who want to renew diplomatic relations with Spain and furnish dollars to bolster the Spanish economy, picture Franco as a friend of democracy whose liberal impulses are somewhat hampered by the church. The inextricable entanglement between Spanish and Catholic ideas, and the way in which both are romanticized for Latin American consumption, are illuminated by a recent, though by no means novel, exposition of *Hispanidad*—a term which may be crudely translated as "Spanishness," or "the Spanish spirit and way." It is found in a publication of the Spanish government's general office of cultural relations which summarizes without comment a lecture delivered at the university in Seville. "The definition of *Hispanidad*," said the speaker, "is a religious, social, economic and ethnographic problem. *Hispanidad* is a way of life, a vocation. Above all it is religious, even theological. It originated with a document of profound theological significance when Isabella the Catholic wrote her will and, among its clauses, laid upon her people the duty of evangelizing America. The missionaries, the executors of that will, established *Hispanidad*. The armed forces did not go forward until theology had opened the way by a justification of their action and had set up strict rules of justice and equality and of the greatest possible respect for the rights of human person-

ality. The American 'creole' is the best evidence of the Catholic and profoundly human sentiment which Spain brought there without distinction of race or of peoples. The best part of America lives on the harmony of the theological idea inherited from Spain." The Aztecs and Incas were slaughtered before they had a chance to learn how well they were being treated.

More Liberal D.P. Bill Passes House

AFTER a brief debate a liberalized bill for the admission of displaced persons passed the House of Representatives on June 2 by a large majority. The total number to be admitted was raised from 205,000 to 339,000 and the period covered by the operations of the law was extended one year, or to July 1, 1951. The odd figure of 339,000 was obtained in this way: The administration and persons interested in liberalizing the law sought to get the quota raised to 400,000 and the time extended two more years. The compromise offered was to raise the quota to 300,000, and one year was added. Then the following groups were included: Polish army veterans resident in England, 18,000; persons who may still escape from behind the iron curtain and who desire sanctuary in America, 15,000; refugees who have been living in Shanghai, 4,000; "displaced" orphans, 2,000. The new measure, which must be passed by the Senate before it becomes law, lifts the restriction that 30 per cent of those admitted must be agricultural workers and that 40 per cent must come from Baltic countries. It still mortgages quotas up to 50 per cent. Persons entering are also required to sign non-Communist affidavits. The bill is still short by 100,000 of the quota that the International Refugee Organization has asked the United States to take as its fair share of these victims of war. The House bill provides $5,000,000 for loans to organizations for transporting immigrants within this country from port of entry to destination. It also includes persons of German ethnic origin who were born in various eastern European countries and reached Germany before the first of this year. This should bring new opportunity for a few of the 11,000,000 who lost their homes through the Potsdam agreement and are now in Germany. The House bill thus represents a gain, but efforts must continue to broaden the measure to include the whole 400,000.

Czech Government Makes New Demands on Church

LAST WEEK'S issue (page 701) warned against a coming showdown between the Roman Catholic Church and the Czech government. Since that paragraph was written, tension has mounted rapidly. A crisis involving state action against Archbishop Josef Beran of Prague may be much nearer than anyone dreamed a few weeks ago. As May ended and June opened, hardly a day passed without some spectacular move by each protagonist against the other. If this keeps up much longer, both will find themselves committed to positions from which they cannot withdraw without intolerable loss of face. The government has now announced that it intends to control all education in Czechoslovakia "in the spirit of our scientific truth of the Marxist-Leninist ideology." It has barred the taking of collections in some Catholic churches. It has begun publication of a *Catholic Church Gazette,* which it demands shall be recognized as the only official agency for church announcements and decrees. And it has declared that in view of the fact that "with few exceptions all clergymen receive a subsidy from the state," it will hereafter control all appointments of priests and "other church personnel." On his side, Archbishop Beran has threatened with excommunication any priests contributing to the *Gazette* or writing letters to the press in support of the government's policy. He has charged the state with aiding the "Catholic Action" group to promote a national church independent of Rome. (This is greatly feared by the Vatican, because of the splitting off of the Czechoslovakian Church from the papacy after World War I.) And he has issued a circular letter to all Catholic clergy stating that further efforts to negotiate an understanding with the government are "vain and hopeless." If the break comes, and Archbishop Beran is arrested and tried, the Prague churchman will be in a much stronger position to raise the issue of religious freedom than was Cardinal Mindszenty. For the archbishop has never been mixed up in intrigues for the restoration of a Hapsburg monarchy or any other past political regime as was the Hungarian prelate.

German Bishops on War Crime Trials

WHEN Senator Joseph R. McCarthy of Wisconsin withdrew from the current Senate investigation into the Malmedy trials, that malodorous case gained in ill repute. Senator McCarthy is a former marine who has no interest in coddling guilty Germans. He became convinced, however, that the proceedings before the Senate subcommittee are being pointed toward another whitewash of the army, and after saying so publicly he refused to continue in the proceedings. American Christians whose consciences are very uneasy over this whole business, will be interested to learn that about the time Senator McCarthy was making his protest, Bishop Theophilus Wurm, of Stuttgart, gave the American press associations a blistering statement on "the one-sidedness and the problematic character" of the methods used in the war crime trials. The aged leader of German Protestantism, in commenting on the denials made in Washington that torture was used to extract "confessions" from the Germans accused of the Malmedy massacre, simply said: "Never will the people of Schwäbisch Hall, who in the nights heard the cries of pain of the tortured beyond the prison walls, be made to believe that these investigators were servants of justice and not servants of revenge." At almost the same time Bishop Otto Dibelius of Berlin, president of the German Evangelical church council, was quoted in the press as saying that "as Christians we refuse to recognize the Nuremberg verdicts as justice, but we have to accept them, as a defeated people, as acts of reprisal imposed by the victors." German Protestantism contains no more distinguished leaders than these two bishops. Their devotion to democratic ideals, their abhorrence of nazism and all its works, has been amply proved. When they talk like that

about the "justice" the army authorities have been dispensing in Germany, it portends a moral revulsion at the war crime verdicts which, within a few years, will be worldwide.

Garnered from the News of the Day

ABOUT $86 million is to be spent by the United Nations during the next two years, if its member states will contribute that much, to make exploratory surveys looking toward the economic development of backward areas. If this means that the implementation of the famous Point Four program for international aid outlined by President Truman in his inaugural is to be channeled through the U.N., it is the most encouraging sign to date that the United States intends to give more than perfunctory support to the world body. . . . On June 1 this paper told of the decision by the Evangelical Church in Germany (EKD) against participation by its clergy in political life. Now Cardinal Frings of Cologne has withdrawn from membership in the Christian Democratic Union, the second party in size in Bizonia, on the ground that the concordat between Germany and the Vatican prohibits priests from belonging to a political party. The concordat was negotiated with Hitler by the present pope, when a papal nuncio. But the occupying powers have recognized it as still in effect, and since it grants the Roman Church many desired privileges, the German hierarchy is anxious lest any excuse to abrogate it be given the socialists who will lead the new West German government. . . . Many American papers are commenting on the refusal of Dr. Ralph A. Bunche to accept a proffered post as assistant secretary of state because he would not subject himself or his family to the racial discrimination prevalent in the national capital. The incident will be played up by the Communist press throughout the world, but it is not likely to make much of a dent on the social conscience of Washington. . . . Pope Pius XII has issued his formal proclamation of 1950 as a "holy year," with plenary indulgences for all pilgrims who visit Rome. It is expected that the pontiff will exercise his infallible powers in matters of faith and doctrine to proclaim, some time during the year, the dogma of the assumption of the Virgin. . . . Turkey has refused to allow Egerton Sykes, of England, or Hans Roozen, of Holland, to explore Mount Ararat in search for remains of Noah's ark. (See The Christian Century for May 4.) But Dean Aaron J. Smith, of the People's Bible School of Greensboro, North Carolina, insists that he is going ahead with the projected expedition, confident that the Turks will take no exception to him. The Moscow press and radio, it will be remembered, charged Sykes with being a former British secret agent, and said that he planned to use the Noah's ark expedition to spy along the Turkish-Russian border. . . . Joseph C. Grew, former undersecretary of state and ambassador to Japan, heads a National Committee for a Free Europe formed to gain religious and other fundamental freedoms for the people of Poland, Czechoslovakia, Hungary, Rumania, Bulgaria and Yugoslavia. Others prominent in launching the new committee are Charles P. Taft, Henry R. Luce and General Eisenhower. Will it be equally concerned to secure the same freedoms in Spain and Portugal? . . . Britain's home secretary, James Chuter Ede, waked up the House of Commons when he observed that "it would be an advantage to the [Anglican] church itself, and in keeping with modern views, if the church were disestablished." Mr. Ede was speaking during a debate on a measure for reorganizing clerical stipends submitted to Parliament by the Assembly of the Church of England. He called Parliament's control of the Anglican Church "an anachronism," but was careful to say that his support of disestablishment represented only his personal views and was not endorsed by the Labor government.

Will Secrecy Strangle Democracy?

AS THE INQUIRY by the joint congressional committee into the Atomic Energy Commission opened Senator Hickenlooper of Iowa, who assumed the role of chief prosecutor, called the AEC "the greatest government monopoly in the history of this country." "The AEC," he declared, "represents bureaucracy in its most perfect form. With power almost unlimited, it clothes itself with secrecy as it writes and enforces the rules of its own game."

It was not at once clear what relation the Iowa senator intended to establish between the secrecy surrounding AEC proceedings and the supposed subject of the congressional inquiry, which is the competence of David E. Lilienthal as chairman of the commission. But Mr. Hickenlooper was telling the simple truth when he said that the AEC operates behind a curtain of virtually impenetrable secrecy. (It does so because the people of the United States have been made to believe that it *must* do so if the security of the nation is not to be imperiled.) And he was fully justified in claiming that operation of government behind such a screen of secrecy is the method most likely to impose on the nation the tyranny of an irresponsible bureaucracy.

We suspect—and if the further course of the inquiry proves this to be an ungenerous suspicion we will be glad to acknowledge it—that Senator Hickenlooper is preparing to count heavily on the secrecy covering the AEC if his widely heralded charges of "incredible mismanagement" by Mr. Lilienthal are not sustained in the hearings. Already he has called for the disclosure of numbers of documents, including hitherto secret agreements reached at Quebec, Hyde Park and Potsdam, which the executive branch of the government and the AEC insist must remain in the "top secret" category. If this demand is not met, it will be possible for Mr. Hickenlooper later to charge that the denial of key documents has made it impossible for him to prove his sensational charges against the AEC chairman.

But there is another relationship between secrecy and the Hickenlooper charges which the Iowa senator is not stressing. He opened his specific attack on Mr. Lilienthal by pointing to the heavy turnover in AEC personnel, arguing from this that there must be something wrong inside the organization or so many scientists would not be getting

out. From remarks made by former and present AEC personnel we believe that one of the principal factors in producing this turnover has been the conditions of secrecy under which these scientists have had to work and the number and nature of the secret investigations into their loyalty to which they have been subjected. A first-class scientist simply does not like to work in a situation where at any moment he may hear the hounds of a jittery Congress and a sensational press baying at his heels. He may do it during a war, when motives of patriotic sacrifice override all others. But those motives will hardly keep him in a working environment he despises after the war crisis has passed.

Senator Hickenlooper's attack on the secrecy which surrounds the AEC is important. The AEC is one of the largest and most powerful agencies of the United States government. It employs or controls about 70,000 government workers, and it spends about three-quarters of a billion a year. In their brief existence the AEC and its parent Manhattan Project already have spent more than $3 billion. But this gigantic secret operation is only one instance of the turn toward secrecy in government operations which is becoming so marked at Washington.

The loyalty investigations which have played such havoc with the morale of government employees need not be recalled here, for they have already been criticized and warned against publicly by many liberal and scientific leaders. If any of our readers do not know of the lengths to which such secret procedures have gone in ignoring and breaking down the supposed constitutional protections of American citizens under the Bill of Rights, we suggest that they read the careful study of the recent Remington case which appeared in the *New Yorker* for May 21. Secretary Johnson, on taking over the department of national defense, issued a series of regulations for the control of writing and speech by members of the armed forces, reserves as well as those on active duty, and for the control of the press in its treatment of matters that could by any interpretation be held to affect defense interests. Taken together these constitute as tight a gag as any that exists behind the iron curtain.

Of course there has always been secrecy in the operations of the defense branches. But that does not lessen the peril such secrecy may hold for democratic government. The Hoover commission has recently placed before Congress a reminder of the nature of this peril. With extraordinarily appropriate timing, it came just as Congress was asserting its constitutional responsibilities for making war. According to a Hoover commission report, a secret report by one intelligence agency last year brought the United States to the very brink of a general mobilization against Russia—a step which, if taken, would have made war almost certain and left Congress with no choice but to rubber-stamp the executive decision. Fortunately, at the last moment, Mr. Truman became wary of the reliability of this secret intelligence and held up the fatal decision until it could be double-checked. The report thereupon proved a fantasy. But the nation, according to Mr. Hoover and his colleagues (who included former high officials of the war department), had a frighteningly narrow escape.

Perhaps the most astonishing development in this drift toward secrecy in government has been the passage of the bill to authorize the operations of the new Central Intelligence Agency. As reported in these pages (March 23) the House passed this bill, 348 to 4, without ever being permitted to read its text, discuss it publicly or amend it. On May 27 the Senate passed it, under practically the same circumstances, unanimously. "The measure," reported the *New York Times,* "was described by its principal sponsor, Senator Millard E. Tydings, Democrat, of Maryland, as granting to the agency a degree of secrecy for its operations, even from Congress, that had no parallel in peacetime." We'll say!

The nation has only the vaguest notion what this bill permits the CIA to do. It is to be run with money for which it need make no accounting; its operations and its appropriations are not to be subject to review by Congress; "its functions," according to the *Times,* "are not limited to finding and evaluating military information, for it reaches, too, into the field of information of state." (That last phrase can cover almost anything with which the government is pleased to concern itself.) "The bill gives immunity to the CIA," says the same report, "from every ordinary form of congressional supervision and restraint. It authorizes the agency's director, Rear Admiral R. H. Hillenkoetter, to disburse the money 'made available' to him 'without regard to the provisions of law and regulations relating to the expenditure of government funds.' "

We have never seen the full text of this bill, and it may never be made public. The failure of "enterprising" newspapers and columnists to publish it suggests a fear that they would expose themselves to the stiff penalties for breaking wartime espionage laws (still in effect) if they were to do so. It is known that the bill gives the CIA the right to bring 100 persons a year into this country without regard to the quotas of the immigration law, without passing immigration tests, and to grant them immediate American citizenship. It also is known that it provides complete secrecy for the identity of those working for the CIA and their numbers. What additional sweeping grants of power it may include cannot even be guessed. The point is that a law of this sort has been rushed through Congress with only four votes against it in the House and without even being questioned by the self-proclaimed liberals in the Senate!

When we have reached the point where sweeping police powers of this nature can be granted a secret agency in this fashion, every citizen should be asking what this trend toward secrecy in government is doing to democracy as the United States has understood that term. There are many definitions of democracy, but most Americans are best satisfied with Lincoln's: "Government of, by and for the people." That means that the people shall know enough about the issues of government to pass an intelligent judgment upon them. The growth of secrecy in Washington makes the thoughtful observer ask whether that conception of democracy can be maintained much longer.

Is government of, by and for the people any longer possible? Mr. Lilienthal, who is currently on such a hot spot, is himself a living illustration of the difficulty in answering. As an avowed, and genuine, democrat in the Jefferson and Lincoln tradition, Mr. Lilienthal has made many speeches calling for greater public knowledge of atomic questions in order to insure wise congressional action. As

the administrator of a government agency swathed in silence, Mr. Lilienthal has to see that the public does not get more than driblets of knowledge regarding atomic developments. In other words, Lilienthal the chairman of the AEC has to see to it that what Lilienthal the democratic spokesman calls for is not done!

The Founding Fathers thought they were insuring the republic forever against the possibility of personal or bureaucratic or military tyranny by reserving to Congress the power of the purse and by guaranteeing to the individual citizen the protections of the Bill of Rights. Recent developments show that these guards can no longer be relied on when they are challenged by the operations of secret government agencies in this time of atomic peril. In surrendering the reality of its constitutional powers to the alleged requirements of these secret agencies and secret operations, Congress has simply reflected the mood of fear and pervasive mistrust which plagues the nation. But can such surrenders continue and democracy—Lincoln's brand of democracy—survive?

Taxes and Conscience

WHAT is the responsibility of the church toward those of its members who collide with the state over a question of conscience? The Toledo, Ohio, council of churches evidently believes that the church should take the side of the state and go beyond it in applying sanctions to dissenters. Recently it discharged Aleck D. Dodd, a Congregational Christian minister employed by the council as head of its department of pastoral relations. C. Clark Shedd, executive secretary of the council, said Dodd was fired because "he declined to pay his 1948 federal income tax in full." A statement issued on behalf of the church council said that "the council's decision was reached as a result of the belief that members of the staff should not refuse to meet their financial obligations nor their responsibilities as citizens of the United States."

Mr. Dodd is one of a small number of pacifists who are refusing to pay all or part of their income taxes in protest against our government's military expenditures. Since he believed that the proportion of federal funds going to military purposes is 75 per cent, he refused to pay that proportion of his income tax to the government. Instead, he contributed the unpaid proportion to the American Friends Service Committee and the Fellowship of Reconciliation, because he believes they are working for peace. The tax authorities did not accept this as a legally valid discharge of his obligations as a taxpayer, and garnisheed his salary for the amount due on his 1948 tax, which totaled $150.47.

When the government got its money, it was evidently satisfied, for there has been no report of additional action taken or contemplated. But this did not satisfy the council of churches. It asked Mr. Dodd to resign, and when he declined to do so it discharged him, giving him two months' severance pay minus the sum garnisheed. In so doing, it went further than the government asked it to go. In our opinion, it went further than it had any business to go as an organization which professes to speak and act in the name of the Christian churches.

We are gratified to be able to report that the Toledo ministerial association disagrees with the action of the council of churches. Through J. Kenneth Cutler, pastor of the Rosewood Presbyterian Church and its president, the association issued a statement which declared that "it is our conviction . . . that Mr. Dodd must be privately and publicly upheld by the council of churches in his right to follow his conscience. To be true to the redemptive purpose of the church, we must not allow secularism to impose its scale of values on the Christian fellowship. Few of the ministers, if any, would go as far as Mr. Dodd in refusing payment of that portion of their taxes which would be used for purposes of war, but most of them, if not all, believe this problem of war to be the gravest issue before the world today. They are not defending his position, but are defending his right to hold it." Mr. Cutler added that the point at issue is the faith that "God alone is Lord of the conscience."

Why did the council act as it did? Since no complete statement of its position has been made, it is legitimate to infer that one factor was its embarrassment over the publicity occasioned by the action of its employee. Most city councils of churches have difficulty in raising their budgets, and it is probable that there are elements in Toledo which would exploit to the council's financial disadvantage the fact that it had on its staff a person who paid his taxes to peace organizations rather than to the government. So Mr. Dodd's refusal confronted the council with a difficult problem of public relations. One can sympathize with the organization in this dilemma without accepting the position that it did right in discharging the occasion of its embarrassment.

On the contrary, Mr. Dodd's action gave the Toledo council an opportunity to testify to a principle basic to all church life, and its failure to take this opportunity was a grave disservice to this principle. By vigilantly maintaining its own independence and integrity, the church stands for a religious and moral standard of judgment which must apply to the state as well as to other institutions. When one of its members comes conscientiously to believe that an action or policy of the state constitutes a violation of conscience, it is the high obligation of the church to defend his right to follow his conscience, even if it involves non-payment of taxes. It need not agree with his position, but if it believes that "God alone is Lord of the conscience," it should champion his right as a Christian to obey what he believes to be the voice of God.

A great many Christians and other citizens who are not pacifists are gravely concerned over the fact that four years after the war our government continues to spend more for military preparations than it was spending *for all purposes whatsoever* the year before World War II. Most such persons believe, as we do, that other means of protest than non-payment of taxes are open to the citizen and should be used. But the government's right to a share of the citizen's income is not absolute. It is obligated to recognize the citizen's right and duty to exercise his prerogative of moral judgment on its claims. As far as we have been able to learn, its representatives conducted themselves with restraint and circumspection in this case. They did their duty as required by law, collected the tax and refrained from anything that could be construed as retali-

tory action. We find nothing to criticize in reports of their behavior.

The same cannot be said of representatives of the church. Instead of being circumspect and restrained, they went far beyond what the situation required. All that needed to be done was for the council to issue a statement saying that Mr. Dodd was acting on his own responsibility and that his action did not represent the council of churches. In discharging him for doing his duty to his conscience as he saw it, the council said in effect that it tolerated the exercise of conscience only when conscience conformed to the majority standards of the community and when it served the immediate interests of the council. It thus did a great disservice to its employee, to the churches of Toledo and to the American conception of citizenship.

This situation cannot be allowed to stand unchallenged. It calls for reconsideration by the council of its action in discharging Mr. Dodd. The fact that the Toledo ministerial association has so clearly defined the issue as one in which the council has momentarily permitted secularism to impose a pagan scale of values on the Christian fellowship should open the way for this reconsideration. A council which allows itself to be carried away in this fashion seriously impairs its capacity to speak for or to serve the churches. It can regain its spiritual mandate by righting the wrong it has done.

As far as the government is concerned, it should do as Great Britain and some Scandinavian countries have done and make it possible for conscientious objectors to war taxation to pay their taxes into funds whose purpose is guaranteed to be pacific. Beyond that, it should recognize that the growing number of protests against the size of its military budget constitute a warning that it must either do a far more convincing job of demonstrating the need for such expenditures or drastically reduce their size.

'Out of Its Context'

EDITOR THE CHRISTIAN CENTURY:

SIR: If you ever get interested in the miracles that can be worked by quoting words out of their context, let me recommend a perusal of the advertising given out by some publishing houses, made up of excerpts of reviews of a book. It is more fascinating than watching a magician pull rabbits out of a hat, for the rabbit is put into the hat by some kind of legerdemain; but the advertising wizard can pull out meanings that were never put into the reviews, and do it with the strictest verbal honesty, for every word is quoted exactly. The fact that other words in the context are omitted is, after all, a minor matter.

For instance, consider what might be done to promote such a book as that magnum opus in fiction, *Purple Passion*, by Gardenia Ballpen, published by Sheets & Sheets, New York. Here are the quotes from reviews which the publicity man had to work with:

New York Times—For sheer bombast and crude melodrama, this book tops all other novels of the season.

Harper's Magazine—If a prize were to be given for the book written in the most turgid, ungrammatical style, this book deserves the highest award.

Chicago Sun—Miss Ballpen has written a remarkable book. We doubt if any child in the third grade in the grammar schools of America could match it.

Philadelphia Bulletin—This book stirs to deep wonder on how it ever got published.

Now the genius goes to work and pulls out this, every word exactly quoted:

CRITICS ACCLAIM *PURPLE PASSION!!!*

Read what they say!!

New York Times—This book tops all other novels of the season.

Harper's Magazine—This book deserves the highest award.

Chicago Sun—A remarkable book.

Philadelphia Bulletin—This book stirs to deep wonder.

There you have it, as the tenth large edition goes to press. Doubtless no great harm is done in promoting in this way the fortunes of such a glamorous girl as Gardenia. But it is disturbing to think of the lasting harm done in other realms, such as politics and religion, by quoting words out of their context, so that black becomes white and white becomes black. It is a most effective means of vicious propaganda. A man's words can be distorted out of their meaning, in the manner described by Kipling—

> If you can bear to have the truth you've spoken
> Twisted by knaves to make a trap for fools! . . .

The supreme example of this kind of thing is the distortion of some of the words of Jesus, ripped out of their context and mangling his thought. I have sometimes considered making a list of sayings to be headed, "Things I wish Jesus had never said." But that sounds too much like irreverent blasphemy, so the list was never made. On such a list certainly would be the saying, "I bring not peace but a sword." That has been pressed into service to justify war and provide an argument for universal military training. Also the word, "For you always have the poor with you." For centuries that has been violently jerked out of its context and made into a divine benediction of the economic status quo, no matter how cruel and unjust.

A good rule for mental shopping is: None genuine without the context.

Yours, SIMEON STYLITES.

Carrousel

UP and down, up and down go the men on horseback,
Round and round, while the brittle music blares its noise.
The metal men on the wooden horses,
The grim mechanical toys.

Time was when the cheering crowd applauded
The prancing hoof and the flying mane,
But the paint has run from the purple bridles,
And the brass tune coughs in the rain.

The crowd has grown bored with the turning side show,
And drifted back home to the town.
But the riders are pinned to their silver saddles,
While the grinding carrousel is running down.

EDITH LOVEJOY PIERCE.

Wisdom from the Pews

By Francis J. McConnell

BEFORE coming to official position in the denomination to which I belong, I served a total of five pastorates. In each of those churches I received something from members of the congregations which I regard as words of wisdom about my work as a preacher. I am not thinking of the communications of cranks or of specialists on this or that minute point of theology, or of persons who felt called upon to tell me items like the date of the end of the world. All of these had their value, but it was chiefly a nuisance value. I have in mind rather what parishioners said to me about preaching, even when they were not necessarily speaking with me as needing their advice. I wish to mention some of those utterances, casual as they were, which have been helpful to me.

Why the Sermon Failed

First, I think of a conversation with an intelligent listener in my first parish in a little village in New England. An elderly minister had at my invitation preached with notable effectiveness on a theme on which I had preached just a few weeks before. I had written my sermon twice with all the care of which I was capable, but I had not had any especial attention from my hearers. Some had listened, but others had not. Some had dozed and some had looked as if they wanted to doze. Nobody dozed under the older man's preaching, though he said substantially the same things I had said just a short time before. I made bold on my own account to ask a seventy-year-old friend of mine why there was such a difference of response.

I cannot after all these decades repeat word for word his reply, but I remember well enough what he meant. "Yours," he said, "was a better prepared sermon, but it was a manufactured product. His was a growth out of long years of fruitful living. You are not to blame because you are not fifty years older than you are."

It was a wise word, but he missed something too. He was assuming that a preacher cannot speak authoritatively on life experiences till he has himself lived through them. There is, however, such a power as social imagination, by which I mean the ability to put myself at the point of view of another and ask, not "What would I do if I were in that other's place?" but "Why does he act as he does?" This is a power that can be trained. Without claiming for myself any special power in this direction, I may remark that after decades of observation I think that this social imagination is just about the most important equipment for seeing men's lives from the inside.

Where Sanctification Was Lacking

My second illumination came from my next parish, a church in a suburb of Boston. There was in that church a claimant to the old-time experience, among Methodists, of so-called "Christian perfection" or "entire sanctification." I may say in passing, after many contacts with this type of claimant, that as soon as a man claims perfection, the claim itself reveals that the claimant does not have it. Those who seem to be as near spiritual perfection as is humanly possible do not make claims.

Now in this second church I served there was a noisy "professor" of perfection. In the church was a class of young people, all of them in their twenties, who met together now and again to talk about religious difficulties. The exemplar of high piety was over seventy, but he insisted on coming to that young people's meeting, where he expatiated, usually at length, on the lack of spiritual attainment in everybody's soul except his own. One evening somebody spoke of besetting sins, and that started the talk in an unhealthy direction, for the peculiarity and power of a besetting sin is that the more you talk about a besetting sin the more it besets you.

When my turn came to speak I tried to change the current into another direction, and I said that I did not bother myself much about riotous temptations, but that I had to be careful about too often seeking the line of least resistance. Up jumped the holiness brother, with almost an exclamation of triumph: "We have found out what ails our pastor. That weakness of his is a proof of his unsanctified carnal nature." This seemed to amuse the youngsters a little, and I didn't take it very seriously. Still I thought about it quite a bit, and without conceding that the outspoken brother was an authority in the realm of the spirit, I after a time concluded that he had hit on something worth thinking about.

Avoiding the Smoothest Path

The inclination to take the smoothest path can really be a spiritual hindrance. At that stage in my struggling to learn to prepare sermons I was misled by the oft-urged advice that writing is a sure guard against too fluent extemporaneousness. I fell into the error of supposing that writing would of itself beget direction and simplicity, failing to see that writing can be as extemporaneous as spoken fluency and that simplicity even in a written sermon can be attained only by earnest effort. Simplicity costs in any sphere, especially in the search for serious and convincing statement of religious ideas. I was in that struggle when my super-saintly parishioner broke forth upon me.

Just about the same period I came upon something in the experience of Abraham Lincoln. I chanced upon a statement somewhere that when Lincoln was preparing his speech that became so famous—the "House Divided against Itself" speech—he asked a friend for a copy of Webster's "Reply to Hayne" as a guide to style. I forthwith myself got hold of Webster's speech and in the very first paragraph noticed something that I have never heard anybody but myself refer to, though it may have been mentioned by others many times. Here is the way Webster begins: "When a mariner has been driven about many days in an unknown sea, he naturally avails himself of the first lull of the storm, and the first break of the sky,

to take an observation to determine his true latitude. Let us imitate this prudence and before we float further on the waves of this debate note the point from which we started that we at least conjecture where we now are." Lincoln had that before him as he wrote the opening sentence of his own speech, and here is what he wrote: "If we can first tell where we are and whither we are tending, we shall then better know what to do and how to do it." Which of these two passages is the simpler and which cost the more in controlled thinking?

Now I know well enough that the brother in the Boston suburbs was not thinking solely of the search for simplicity in preaching when he referred to my carnal nature, but I am willing to admit that I think it was, and is, my carnal nature that gets in the way of the severest effort in the search for an effective simplicity in preaching the gospel.

Advice from a Shipmaster

My next experience comes from a three-year pastorate at Ipswich, Massachusetts. Ipswich forty years ago was the home of a very considerable number of retired seafaring men. The Sunday evening service in the church of which I was pastor was called a praise service, rather than a prayer meeting. After an introductory Bible reading it was "thrown open" to the members of the audience to say whatever they wished. It was most refreshing when these old salts got to talking of religion in terms of the sea.

Among the most original and helpful of these Christian mariners was Captain John Shatswell, one of the most devout believers I have ever known, but at the same time one of the shrewdest judges of what common sense called for in the application of Christian principles to practical duties. He had followed the sea from the old days of the South Sea whalers. When he retired he was one of the oldest of New England ship captains, with an incredibly long record of freedom from wreck or accident. When he was asked how it had happened that he had sailed so many dangerous seas with no mishap he always made one reply, "I always kept my lead agoin'," referring of course to constant use of the plumb line to make sure of the depth of the water under his ship's keel. He used this expression so often that he came to recommend it as a motto in all sorts of dangers. "Too many of us get shipwrecked in too shallow water. It is a dreadful thing to be wrecked in shallow water just because we don't know it is shallow."

He made very pertinent application of his adage to sailing the sea of Christian experience. He was a good deal of a reader, interested in theological discussions, with genuinely broad outlook upon fundamental questions. Much that he said applied to preachers, especially to those of us who in those days were young. "Keep to the deeper channels," he would say. "Too many of you are attracted by notions that are interesting because they are new. Uncharted seas are often shallow, and those who sail into them may get stuck in the sand, or go to pieces on the rocks. Keep your plumb line going." It is not bad advice. I think of it more often than I can say.

I had a pastorate at about the turn of the last century in Cambridge, Massachusetts, where I had Dr. William F. Warren as a weekly listener, always in his pew on Sunday morning, and usually on Sunday evening also, in those days of two sermons as the preacher's task. It would be essentially fair to call Dr. Warren the founder of Boston University, a leader of extraordinary educational statesmanship. President Charles W. Eliot of Harvard used to speak of him as of immense learning. In one detail these two leaders were alike, and that detail is not at all a minor one. Dr. Eliot used to say that the dictation of English instead of the actual writing with a pen is, except in rare instances, nearly the ruin of English, and Dr. Warren used to quote this opinion of Dr. Eliot to me with heartiest approval. Dr. Warren was almost painfully exacting in anything he wrote.

I wish to quote one expression which he used often to characterize his distress over the large social problems of the world. I do this partly because he himself was strictly puritanical in his thought and practice of moral duties. So scrupulous was he in conduct that it would have been easy to suppose that he thought chiefly in individualistic terms. He was particularly opposed to Sabbathbreaking. One Sunday evening I left my pulpit to travel by train to Springfield, Massachusetts, to speak at a meeting of my own denomination for the support of Negro work in the south, my theme being Abraham Lincoln. I didn't see any violation of Sunday sacredness in doing that, but Dr. Warren did. He thought my conduct hardly permissible, and told me that it disturbed him. I am aware that this attitude will hardly be intelligible to some of my readers, unless their memories go back as do mine to the stiffness of the old-time New England Sabbath observance.

The Need for Social Sanity

Now having told all this I would not have anybody think that Dr. Warren's individualistic ethics meant that he was not deeply committed to social redemption. Readers will recall that Thomas Jefferson used to say that the war spirit of nations had made the world into a bedlam, and that at a later date Sidney Webb was saying that if a visitor from Mars, traveling around through space inspecting the planets, should come upon the earth, he would soon conclude that our wars and preparations for wars were proof that this planet of ours is the lunatic asylum of the solar system. I heard William F. Warren with powerful oratorical effect say substantially the same thing, that it is the duty of a Christian civilization to strive to bring in the reign of "social sanity." To call as he did for social sanity is to put in two words a need that is more desperate in 1949 than it was in 1900, with thousands here starving because there is too much food and with nations devoting their chief physical and psychological powers to wiping one another off the face of the earth.

Another recollection abides with me from those Cambridge days. There was among my listeners a great admirer of Josiah Royce. He used to tell me of Royce's method in lecturing. Readers of Royce will realize that with a speaker dealing with such profound concerns as an idealistic metaphysics, it was important to learn the art of amplifying, of holding up an idea and looking at it from all possible angles. In this skill in amplifying Royce was a master. My friend, the admirer of Royce, used to say that the philosopher's lectures reminded him of a mighty river in time of flood, the stream sweeping along

not with a direct straight current but with now and again a diagonal rush at one bank, and after striking one bank immediately leaping across to the other, and also at times swirling into a half-circle. "So," said my friend, "if I don't get Royce's idea at his first statement, I wait till his flood turns into something like a circle and I get another chance at his meaning."

I know that the engineering type of mind reading this would begin to talk about flood control, about diverting the natural stream into canals to turn mill wheels, but it will not do too much harm occasionally to let both physical floods and homiletical floods follow a natural course. A river is at least more likely to be interesting than a canal.

I am not trying to force these different utterances of wisdom, as they seem to me, into any close unity with one another. All of them were uttered to me before I was thirty years of age, and I haven't forgotten them. They have not altogether waxed old.

Beyond Religious Socialism

Seventh Article on 'How My Mind Has Changed in the Last Decade'

By Paul Tillich

IT WAS NOT a dramatic change of mind that I experienced during the past decade—such a change is hardly to be expected in the sixth decade of one's life—but a slow, often unconscious, always effective transformation in various respects. One of these changes arose from the fact that the past ten years belong to the fifteen that I have lived in this country and that they were consequently years of continuing adaptation to the ways and thoughts of America.

I

The summer of 1948, when I returned to Germany for the first time since 1933, gave me a clear test of the amount of adaptation I have undergone. The change has been first of all a change in my mode of expression. The English language has worked on me what my German friends and former students considered a miracle: it has made me understandable. No Anglicisms occurred in the innumerable speeches I delivered, but the spirit of the English language dominated every sentence—the spirit of clarity, soberness and concreteness. This forced itself upon me, often against my natural inclinations. It taught me to avoid the accumulation of substantives to which German is prone and to use verbs instead. It forbade the ambiguities in which, because of its origin in medieval mystical literature, German philosophical language so often indulges. It prohibited the use of logically unsharp or incomplete propositions. It pricked my conscience when I dwelt too long in abstractions. All this was very well received by my German audiences and was felt as my most impressive change of mind.

Reporting in Germany on the state of theology in the U.S.A. I said that America, while still following Europe's lead in historical and systematic theology, is far ahead of it in ethics. I could say this because I had become increasingly aware that ethics is an integral element of systematic theology, and that I had much to learn in social as well as individual ethics from American thought and reality. In social ethics I was partly prepared by my work as a "religious socialist" in Germany. But only slowly did I realize the central importance social ethics has in American theology and come to appreciate the abundant and advanced treatment it has received.

While in my first years in the United States I was surprised and worried by the tremendous emphasis put on the question of pacifism—a question that seemed to me of minor importance and often the result of confused thinking—I presently discovered that all theological problems were implicit in this problem. When therefore, in the years before, during and after the Second World War, the pacifist ideology was shattered in large numbers of people, I understood that this was an indication of a new attitude toward the doctrine of man and toward the whole of Christianity. And this change in the mind of others made it easier for me to feel at home in the theological work of this country.

When I first came to America, in 1933, I was labeled a "neo-orthodox" or a "neo-supernaturalist." This was certainly incorrect, but I must admit that some of my early utterances before American audiences could have created such an impression. My task in the thirties was to give my students and other listeners an account of my theological, philosophical and political ideas as they had developed during the critical years from 1914 to 1933. I brought with me from Germany the "theology of crisis," the "philosophy of existence" and "religious socialism," and I tried to interpret these to my classes and readers. In all three of these fields—the theological, the philosophical and the political—my thinking has undergone changes, partly because of personal experiences and insights, partly because of the social and cultural transformations these years have witnessed.

II

Most obvious of the changes on the world stage is the political one—from the uncertainties of the thirties to the establishment in the forties of a world-splitting dualism, in reality as well as in ideology. While before the Second World War there was some ground for hope that the religious-socialist spirit, penetrating into East and West alike, though in different forms, would mitigate the contrast and prevent the conflict between them, no such hope has a foundation today. The expectation we had cherished after the First World War that a *kairos*, a "fulfillment of time," was at hand, has been twice shaken, first by the victory of fascism and then by the situation after its military defeat.

I do not doubt that the basic conceptions of religious socialism are valid, that they point to the political and cultural way of life by which alone Europe can be built up. But I am *not* sure that the adoption of religious-socialist principles is a possibility in any foreseeable future. Instead of a creative *kairos,* I see a vacuum which can be made creative only if it is accepted and endured and, rejecting all kinds of premature solutions, is transformed into a deepening "sacred void" of waiting. This view naturally implies a decrease of my participation in political activities. My change of mind in this connection was also influenced by the complete breakdown of a serious political attempt I made during the war to bridge the gap between East and West with respect to the organization of postwar Germany.

It has been said that the repudiation of civil liberties and the rights of man in the Communist-dominated countries means the disillusionment of liberals all over the world. This is certainly true of those who had more illusions than my religious-socialist understanding of man ever allowed me to entertain. But it cannot be denied that this widespread repudiation of human rights had a depressing effect also on those who, like myself, without being utopian, saw the dawn of a new creative era in a moment which actually presaged a deeper darkness.

III

To turn now to philosophy: "Existentialism" was familiar to me long before the name came into general use. The reading of Kierkegaard in my student years, the thorough study of Schelling's later works, the passionate devotion to Nietzsche during the First World War, the encounter with Marx (especially with his early philosophical writings), and finally my own religious-socialist attempts at an existential interpretation of history—all had prepared me for more recent existential philosophy as developed by Heidegger, Jaspers and Sartre. In spite of the fact that existentialism has become fashionable and has been dangerously popularized, I have been confirmed in my conviction of its basic truth and its adequacy to our present condition. The basic truth of this philosophy, as I see it, is its perception of the "finite freedom" of man, and consequently of his situation as always perilous, ambiguous and tragic. Existentialism gains its special significance for our time from its insight into the immense increase in anxiety, danger and conflict produced in personal and social life by the present "destructive structure" of human affairs.

On this point existential philosophy has allied itself with therapeutic or depth psychology. Only through the late war and its aftermath has it become manifest that psychic illness—the inability to use one's finite freedom creatively—is more widespread in this country than any other disease. At the same time depth psychology has removed what remnants of the 19th century mechanistic world view still remained, and has come to understand the sociological, ontological and even theological implications of phenomena like anxiety, guilt and compulsion neurosis. Out of this new cooperation of ontology and psychology (including social psychology) a doctrine of man has developed which has already exercised considerable influence in all cultural realms, especially in theology.

It was partly under this influence that I elaborated my theological system (I am not afraid of that word) during the past decade. Continuous thinking about the possibility of uniting the religious power of so-called neo-orthodox theology with the duty of every theology to address itself to the contemporary mind has resulted in the conception of a "method of correlation"—correlation, that is, between existential questions and theological answers. The human situation, as interpreted in existential philosophy and the psychology and sociology related to it, posits the question; the divine revelation, as interpreted in the symbols of classical theology, gives the answer. The answer, of course, must be reinterpreted in the light of the question, as the question must be formulated in the light of the answer.

IV

In this way, it seems to me, it is possible to avoid two contradictory errors in theology, the supernaturalistic and the naturalistic. The first makes revelation a rock falling into history from above, to be accepted obediently without preparation or adequacy to human nature. The second replaces revelation by a structure of rational thought derived from and judged by human nature. The method of correlation, by overcoming the conflict of supernaturalism and naturalism, shows a way out of the blind alley in which the discussion between fundamentalism or neo-orthodoxy on the one hand, and theological humanism or liberalism on the other, is caught.

In the course of this mediating attempt it became increasingly clear to me that one achievement of so-called liberal theology has to be defended with great religious, ethical and scientific passion; namely, the right and duty of philological-historical criticism of the biblical literature without any condition except integrity of research and scientific honesty. Any dogmatic interference with this work would drive us into new or old superstitions—myths and symbols not understood as myths and symbols—and, since this cannot be done without the unconscious suppression of sounder knowledge, to fanaticism. The power of this neo-biblicism is obvious in continental Europe, but it can already be felt in this country also, and even among old-fashioned liberals.

Looking at the past decade of my life I see no dramatic changes of mind but a slow development of my convictions in the direction of greater clarity and certainty. Above all I have come to realize that a few great and lasting things are decisive for the human mind, and that to cling to them is more important than to look for dramatic changes.

Beyond Struggle

HOW MANY unassuming simple lives
Combine to rear the palm-fringed coral cay,
Each knowing not to what far end it strives,
But building humbly in its own small way!

Thus sometimes I believe that even man,
Blindly beyond all feuds, all tears and scars,
Toils at the architecture of some plan
Previsioned by the Power that made the stars.

STANTON A. COBLENTZ.

Second of three articles on the Supreme Court Decision in the Champaign Case

The Concurring Opinions

By Charles Clayton Morrison

IN THIS series of three articles we are examining the four documents involved in the 1948 decision of the United States Supreme Court in what is called the Champaign case. This historic verdict dealt with the practice of releasing public school time to the churches to be used for the religious instruction of public school pupils by the churches. In last week's article we examined the ruling opinion of the court, in which eight of the nine justices concurred in condemning this practice as unconstitutional. We are now to examine the supplemental concurring opinion signed by four justices—Frankfurter, Burton, Rutledge and Jackson—and the separate concurring opinion issued by Justice Jackson.

The statement signed by the four justices was written by Justice Frankfurter and is commonly known by his name. The precise meaning of this document is open to debate because it does not follow through with a consistent conception of the specific issue before the court. That was: Is released time a violation of the separation of church and state? Its opening paragraph erroneously states the issue thus: "Illinois has here authorized the commingling of religious with secular instruction in the public schools," and declares that "the Constitution of the United States forbids this."

Imprecision of Language

These two statements are so loose that they amount to misrepresentation of fact. (1) Illinois had not gone so far as to authorize the commingling of religious and secular instruction in the public schools. It had authorized the commingling of the churches with the public school system in the teaching of religion. (2) The Constitution does not forbid the commingling of religious and secular instruction. According to the ruling opinion in which these four justices concurred, it forbids the churches *to do the teaching* in the public schools.

With this slipshod start, we may expect, and we actually find, a puzzling imprecision of language throughout the Frankfurter document. At some points, the document seems to be expounding the thesis that religion, as such, is absolutely barred by the Constitution from public education. At other points, it deals with the issue that was before the court and upon which the ruling opinion was based, namely, whether the *churches* are barred by the Constitution from the public school system to teach religion. These two questions are not carefully distinguished; on the contrary, they are run together as if they were one question.

Justice Frankfurter presents an extended history of the released time practice over a period of thirty years, including detailed documentation and bibliography relating to the subject. This shows exhaustive research, and the information presented is invaluable. There is also valuable historical information concerning the origin of the First Amendment, which prohibits any union of church and state, and the historical process by which this prohibition has become embodied in American tradition. All this background material is utilized by Justice Frankfurter, now in support of the thesis that any teaching of religion is barred from public education, and now in support of the other thesis that the churches are barred from the public school system.

Propositions Not Identical

These two theses are apparently used interchangeably as identical propositions. The confusion of these two concepts in Justice Frankfurter's treatment is responsible for much needless confusion in public understanding of the court's action. Had the ruling opinion been no more precise, there would be some justification for the confusion in public understanding. But it should be emphasized that the court itself is not speaking in this or any other concurring opinion, but only in its own ruling opinion, which, as we have seen, leaves no room for doubt that the court meant only to bar the churches from teaching in the public school system.

My criticism of Justice Frankfurter's imprecision has been stated more sharply, however, than may be necessary when we look broadly at the total document. Perhaps we shall find considerations which, despite his conceptual confusion, will indicate that the document was understood by his three colleagues who signed it and, possibly, by himself, as not going beyond the ruling opinion of the court. I propose, therefore, to gather into one category the sentences or clauses which point to the thesis: "*religion* barred from public schools," and in another category those that point to the thesis: "*churches* barred from teaching in public schools." By comparing these two sets of expressions, it may fall out that certain words are used ambiguously and that some degree of reconciliation is possible, even though enough vagueness remains to justify the sharp criticism with which I introduced the matter. Consider, then, the following expressions which point toward the thesis: "religion barred from the public schools":

> The prohibition of furtherance by the state of religious instruction became the guiding principle, in law and feeling, of the American people. . . . The sharp confinement of the public schools to secular education. . . . The preservation of the community from divisive conflicts . . . requires strict confinement of the state to instruction other than religious. . . . The public school as a symbol of our *secular* unity. . . . Prohibition of the commingling of religious and secular instruction in the public school. . . . The intrusion of religious instruction into the public school system of Champaign. . . .

The number of such expressions that can be placed in the category of excluding religion, as such, from public education, is not large. They indicate either (1) that this concept consciously and deliberately represents Justice

Frankfurter's thought, or (2) that he uses certain words without careful discrimination. I am inclined to take the second interpretation. In particular, he seems to confuse "religion" with "church," and "secular" with "nonsectarian," and to limit the concept "teaching of religion" to the "inculcation" of religious beliefs, attitudes and practices. In a judicial opinion of this importance, it is not too much to ask that a Supreme Court jurist shall critically choose his terms and use them with precision.

Churches Barred from Public Schools

Consider, now, the following quotations which fall in the second category and apply with precision to the case that was before the court and to which alone the ruling opinion applied, namely, whether the Constitution forbids the *churches* to teach religion in the public schools:

> The Champaign program "is an attempt to accommodate the allowable functions of *government* and the special concerns of the church." "Led by Horace Mann, all *sectarian teachings* were barred from the common school." In the Girard case, "this court referred . . . to matters connected with religious *polity*." "Zealous watchfulness against fusion of secular and religious *activities*." "The public school must be kept free from entanglement with the strife of *sects*." "The use of public funds for *sectarian* education." Quoting Elihu Root, " 'it is not a question of religion . . . it is a question . . . of maintaining the great American principle of separation of *church* and state.' " Quoting Justice Jeremiah Black, " 'The manifest object of the men who framed the institutions of our country, was to have a state without religion and a church without politics—that is to say, they meant that *one should never be used as an engine for any purpose of the other*, . . . that their *respective functions* [should be] kept entirely separate.' " "A school system free from *sectarian* control."
>
> Released time developed from the inadequacy of the Sunday school, which "tended to relegate the child's religion to a minor role not unlike the enforced piano lesson." A way had therefore "to be found to give the child his religious education during what the child conceived as his 'business hours.' " The courses in Champaign "do not profess to give *secular* instruction *concerning* religion. Their candid purpose is sectarian teaching." "The Champaign arrangement thus presents powerful elements of inherent pressure by the school system in the interest of *religious sects*." Separation is a requirement "to abstain from *fusing functions of government and of religious sects*, not merely to treat them all equally."

It is obvious from his use of language in these two sets of quotations that in Justice Frankfurter's mind two distinctly different conceptions lie side by side and that their difference is unperceived by him. One is the doctrine that separation of church and state demands the absolute ban on religion in public education; the other that it only denies the right of the public school to allow the *churches* to enter its jurisdiction to teach religion.

A further quotation should not be omitted. When Justice Frankfurter deals directly with the Champaign case, he states the issue as clearly as does the court itself. He refers to the fact that there are several practices which are "lumped together as 'released time' " or "colloquially characterized" by that label. Some of these, he says, present "aspects that may be constitutionally crucial." Some, "like that before us, could not withstand the test of the Constitution." What is this "test?" He states it sharply as follows:

> It is only when challenge is made to the share that the public schools have in the execution of a particular "released time" program that close judicial scrutiny is demanded of the *exact relation between the religious instruction and the public educational system in the specific situation before the court.*

Applying this test to released time in Champaign, Justice Frankfurter finds that "public school teachers distribute to their pupils cards supplied by church groups so that parents may indicate whether they desire religious instruction for their children." "Religious classes are conducted in the regular classrooms of the public school." "The teachers of religion are paid by the churches and appointed by them . . . subject to the approval and supervision of the superintendent." "Reports of attendance in the religious classes are submitted by the religious instructor to the school authorities." The Champaign arrangement "thus presents powerful elements of inherent pressure by the school system in the interest of religious sects." "As a result, the public school system of Champaign actively furthers inculcation in the religious tenets of some faiths, and in the process sharpens the consciousness of religious differences at least among some of the children committed to its care."

Then, applying the law to the facts enumerated, Justice Frankfurter concluded: "We find that the basic constitutional principle of absolute separation was violated when the state of Illinois through its supreme court sustained the school authorities in sponsoring and effectively furthering *religious beliefs* by its educational arrangement."

After this clear and fairly precise statement of fact and of law, Justice Frankfurter crosses over to the other category and makes the astonishing declaration: "We have staked the very existence of our country on the faith that complete separation between the state and *religion* is best for the state and best for religion." And as if to call attention to his own confusion, he crosses back again to the other category and adds in the very next and final sentence: "If nowhere else, in the relation between church and state, good fences make good neighbors."

Frankfurter's Real Meaning

I can understand that it might be regarded as undesirable to allow religion a place in public education, or that it is impossible to include it because of the sectarian divisions in the community (neither of which I myself would admit). But to say that separation of church and state forbids the school itself to include the teaching (i.e., the study) of religion under its own teachers in the public school seems to go far beyond the First Amendment, whose prohibition applies to "an establishment of religion," that is, a union of *church* and state. I do not believe that Justice Frankfurter intended to foreclose the possibility that religion might be included in public education without involving a union of church and state. To hold that it is unconstitutional to study in the public schools any subject that the community desires its children to study, provided, of course, it does not involve or tend toward "an establishment of religion," seems to me absurdly bad law. I therefore do not believe that Justice Frankfurter intended this to be his meaning.

Nor could two of his concurring colleagues, Justices Jackson and Rutledge, have so conceived the meaning of the document they signed with him. Justice Jackson's

own separate concurring opinion is irreconcilable with the extreme interpretation of the Frankfurter intention. Indeed, as we shall presently see, a portion of Jackson's opinion seems to have been written to offset the possible interpretation of Frankfurter as erecting a constitutional barrier against religion in the public schools.

It is relevant in this connection to note that Justice Rutledge, before coming to the Supreme Court, was dean of the law school at the University of Iowa. While there he was officially associated with the movement to establish a school of religion as an integral part of that state university. A state university is a public school and subject to any legal or constitutional restrictions that would apply to a high school or the lower grades. I have heard high tribute paid to the wise counsel of Dean Rutledge in solving the legal problems involved in that project, which was finally consummated and is now in successful operation. It is inconceivable that Justice Rutledge would have concurred in the Frankfurter opinion if he had understood it to mean that the teaching of religion in the public school, by the public school, is unconstitutional. At the same time, one cannot absolve these two justices for their failure to cure the ambiguities in the Frankfurter document before they concurred in it.

Justice Jackson's Opinion

We turn now to the second concurring opinion, that of Justice Jackson signed by himself alone. His document requires only brief consideration, because the two questions which he raises lie quite outside the merits of the released time practice whose unconstitutionality he joins his seven colleagues in affirming. His first question challenges the wisdom of the court in accepting jurisdiction in the Champaign case in the first place. With his technical argument on this point, we are not here concerned. The court did accept jurisdiction and Justice Jackson participated in the case. His second point is a criticism of the court for the vagueness of the formula with which the case is remanded to the Illinois state court "for proceedings not inconsistent with this opinion." He argues that it is important to "circumscribe our decision with some care." His objection is directed at the court's omission of any reference to certain other demands which the plaintiff, Mrs. McCollum, had made upon the Illinois court.

In her prayer for relief the plaintiff asked the state court to issue a writ against the Champaign board of education "ordering it immediately to adopt and enforce rules and regulations prohibiting all instruction in and teaching of religious education in all public schools . . . and in all public school houses and buildings in said district when occupied by public schools." She not only asked the end of the released time plan, but also a ban on every form of teaching which suggests or recognizes that there is a God, on all teaching of the Scriptures, on the recitation of such passages from the Bible as "The Lord is my shepherd, I shall not want," and many other similar matters. "This court," says Justice Jackson, "is directing the Illinois courts generally to sustain plaintiff's complaint without exception of any of these grounds of complaint, without discriminating between them, and without laying down any standards to define the limits of the effect of our decision."

My layman's view of the legal point that the court's ruling carried with it an approval of *all* the grounds of complaint cited by the plaintiff, may not be considered important. But I do not think Justice Jackson's point is well taken, in view of the precise nature of the court's decision. "Here," said the court in its final paragraph, "not only are the state's tax-supported public school buildings used for the dissemination of religious doctrines. The state also affords sectarian groups an invaluable aid in that it helps to provide pupils for their religious classes through use of the state's compulsory public school machinery. This is not separation of church and state." Follows immediately the order: "The cause is reversed and remanded to the state supreme court for proceedings not inconsistent with this opinion."

Standard Is Set Up

Instead of there being no standard by which "to define the limits of the effect of our decision," as Justice Jackson claims, the standard seems to me as clear as day. The state court is ordered to discontinue every practice which involves the public school in "the dissemination of sectarian doctrines" and which "helps to provide pupils for the religious classes of sectarian groups through the use of the state's compulsory educational machinery." This is an exact description of released time, and it provides a "standard" under which the state courts must proceed in carrying out the mandate of the Supreme Court. Released time, which means school time released to the churches, is clearly ruled unconstitutional.

Whether devotional Bible reading, recitation of the Lord's Prayer and other such practices mentioned in Mrs. McCollum's complaint are also unconstitutional, the court did not decide, nor even consider. Justice Jackson is quite right in pointing this out. But I believe he is wrong in contending that the court did not "lay down any standard to define the limits of our decision." On the contrary, it sharply limited its decision to the released time practice, and left open to further litigation, if any, all the other items mentioned in Mrs. McCollum's original complaint. The fear expressed by Justice Jackson that this would lead to a swamping of the court with "much business of the sort" seems to me unfounded. Should these items, or any of them, come up for a ruling, they would, in all probability, be reduced to the single question whether the public school may engage its pupils in *devotional* religious exercises. I incline to believe that such a practice is beyond the proper function of the public school. It should be sharply distinguished from the non-sectarian *study* of religion in the public school, which, I maintain, the Constitution does not disallow.

A Problem for Educators

Space limitation forbids my including here the penetrating and admirable statement by Justice Jackson on the impracticability of ruling out the *study* of religion in public education. It has been widely quoted. The jurist maintains that instruction in literature, history and art, would be "eccentric and incomplete" without recognition of the religious problems which they raise and the religious faith which inspires them. Even biology, he says, raises the religious problem of creation.

Nearly everything in our culture worth transmitting, everything which gives meaning to life is saturated with religious influences derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared.

Justice Jackson confesses that he is unable to define a method by which such instruction can be provided. At this point, I could wish that he had challenged the teaching profession to do what he is unable to do. They are the experts in this business. Until the universities and teachers' colleges of the country have seriously taken up the problem of the pedagogy of religion in public education and reported that the problem is insoluble, neither Justice Jackson nor the rest of us should conclude that there is no way open save the complete secularization of our public school system.

I conclude with a reminder that Justice Jackson was one of the four signers of the Frankfurter concurring opinion. This fact throws light upon the meaning of that document, whose ambiguous expressions, as we have seen, have caused confusion in its interpretation. It is clear that Justice Jackson could not possibly have concurred in that opinion if he had understood it to rule out all teaching (or study) of religion in public schools. Two of the four justices who joined in the Frankfurter document—Jackson and Rutledge—are on record as in disagreement with the interpretation of that document which makes it rule out any teaching of religion in the public schools by public school teachers.

In the next and final article we shall take up the dissenting opinion of Mr. Justice Reed.

BOOKS

Troeltsch in Print Again

THE SOCIAL TEACHING OF THE CHRISTIAN CHURCHES. *By Ernst Troeltsch. Translated by Olive Wyon. 2 vols. Macmillan, $13.50.*

IT WILL be great news for a large number of students of Christian history that Troeltsch's indispensable work is again in print, after the 1931 English edition had been out of print for several years. The German original was published in 1911. Few scholarly books have stood so well the weathering of the wreckful years. I read and reviewed it when it first appeared in English, and have kept it at hand for frequent reference ever since. Since I do not propose to read it again just now, and since it is important to introduce the work to a new generation of readers, I will take the liberty of transcribing here my original review (The Christian Century, Dec. 16, 1931), which still seems to me sound:

Only a German scholar could (or would) have assembled the mass of erudition and the bibliographical detail that are contained in these two massive volumes, and only a historical and social philosopher of the first rank could have organized and interpreted this material with such mastery. The work is now for the first time made accessible to English readers in this unabridged translation—a translation, by the way, of excellent literary quality and one made with a wise regard for the differences between German and English syntax—but it has been known for twenty years to so much of the scholarly world as is interested in Christian history and can read German in 1,000-page lots.

The modern problems of religion "lean to the side of ethics." Since Christianity is first and foremost a matter of practice, its main problems lie in the sphere of practical life, and it is there that its most complicated difficulties and contrasts arise. This basic belief was not an assumption on the part of the author but the outcome of prolonged research in historical and contemporary Christianity. From this originated the project of tracing the sociological problem through the whole history of the church. This is designed to lead to a description and evaluation of the church's present social attitudes. The sociological formulations cannot be considered apart from the theological problems. This is not only true in fact but is especially true in Troeltsch's view, since for the most part he finds social ideas governed by religious ideas, rather than the contrary. In the case of Luther, for example, "religious ideas were not due to the reflex action of social, or even of economic, changes"; the latter "were based essentially upon the religious idea, which alone gave rise to the social, economic and political consequences." It need scarcely be remarked that this position is radically at variance with the emphasis which has become popular in recent years. Troeltsch himself, indeed, does not maintain it with complete consistency, for elsewhere social conditions are shown reacting upon religious ideas.

The treatment, period by period, is rich in informing and suggestive material. There is space to mention only, as high spots, such points as the argument that the literature of early Christianity contains no hint of any formulation of the "social" question and that the ethic of Jesus makes no attempt to lay down either a code or general principles for society as a whole; the interpretation of Paulinism as recognizing the legitimacy of the existing social order while urging a certain detachment from it; the distinction between the "church-type" and the "sect-type" of religious community, the former aiming to include within itself all people and to superimpose its special religious requirements upon the common and secular order of life, the latter to set up a voluntary society of the regenerate whose conduct should be governed not by nature but by grace.

Yet two facts limit the usefulness of the treatise to a point somewhat below the expectations that might be aroused by the title.

The first is that it deals almost exclusively with the social and political philosophy of the church, and to only the slightest degree with specific events or activities. The consideration of the "sociological effects" of religious ideas is confined almost entirely to the discussion of effects upon the structure of the church itself, its relation to the state, and types of ethical and social theory. It would be easy to prove by the citation of sentences, and even paragraphs, that this statement is not true without reservation, for such topics as slavery, property-holding and war are not passed over without mention; but the treatment of all such specific issues is brief and sketchy.

The second is that it stops at the brink of the modern age. Having got through the 18th century, the author finally arrives (on p. 1010) at the crucial problem: "What has become of the original question from which we originally started?—the question of the significance of Christianity for the solution of the social problem of the present day?" But he is then within three pages of the end, and there is not room to answer it. "The social problem is vast and complicated"—certainly too vast and complicated to be solved in three pages. So he makes some illuminating comments upon it, and lets it go with "the conclusion that all Christian-social work is in a problematic condition"—which nobody will deny.

So the author never arrives at the objective toward which his long journey seemed to be directed. But along the way he throws

a vast amount of light upon the history of religious and social ideas. The work is, in reality, a history of Christian social philosophy to the end of the 18th century.

To this I now wish to add a criticism which I did not have the penetration to make in 1931. Troeltsch's use of the term "church-type church," in distinction from "sect-type," exhibits the insufferable arrogance of the state-church mind and its unwarrantable assumption that a church which claims exclusive jurisdiction in a governmental area, assuming that its membership is co-extensive with the population of that area, is the only kind of *real* church. Churches in which membership is voluntary are, in this view, mere "sects." This terminology reflects the Roman Catholic concept, which arose when Christianity became compulsory in the fourth century, as modified by the provincial German mind reared in the atmosphere of *Landeskirchen* and set for the defense of their structure as embodying the only genuine and authentic type of church. Because the two types do exist, and because Troeltsch rendered a great service in so clearly distinguishing between them, there has been an unfortunately wide and unthinking acceptance of his phrases, which are terms of judgment, not of description. The two might better be called the "compulsory-type" and the "free-type" church—even though the element of actual compulsion, which alone made the first of these types possible in practice, has now almost disappeared from Protestant countries.

W. E. Garrison.

Books in Brief

Milton's Samson and the Christian Tradition. *By F. Michael Krouse. Princeton University Press, $3.75.* It will surprise many readers, including some eminent Milton scholars, to learn that there was any Christian tradition concerning Samson other than the story as told in Judges 13-16. For example, the still indispensable *Milton Handbook* by J. H. Hanford recognizes no background for this work except these chapters of Scripture and, of course, the obvious pattern of Greek tragedy. As a matter of fact, Milton's "Samson Agonistes" uses only the last nine verses in these four chapters, for it begins with Samson already blinded and about to be led to the temple of Dagon. But there was a vast and varied Christian tradition, built up through the centuries not by adding details to the story (though some embellishments added by Josephus were accepted), but by interpretation both literal and allegorical, and by homiletical and theological use. If the specifically Christian tradition began with the listing of Samson among the heroes of faith, in the Epistle to the Hebrews (11:32), it went on from there to make him first a rugged saint and then a prototype of Christ, as in the elaborate allegory by Rupert of St. Heribert in the 12th century. Or, avoiding this religious emphasis, moralists could emphasize the good-man-meets-bad-woman warning, casuists could debate as to the justification for his suicide, and patriots could exhibit his strengths and weaknesses as a national leader. All this entered into the complex tradition. Milton could presuppose some familiarity with it. Starting from there, he presents a morally mature though outwardly defeated Samson, no longer the grotesquely muscular prankster playing tricks with foxes and city gates and being himself tricked by the wiles of a woman. Now he is Samson *agonistes*—i.e. wrestling. We get our word "agony" from that root, but the primary reference in the Greek is to an athletic contest, first of all to the crowd (*agon*) that gathered to watch it, then to the struggle for victory (*agonia*). Milton's Samson is not wrestling with the pillars of the temple but with three subtle temptations presented, respectively, by his father, his professedly penitent wife, and Harapha, a visiting giant from Gath, whom Milton invented for the purpose. In this contest, Samson wins. But he had already gone so far upon the road of no return that now he could serve his cause only by his own death. That made his life a tragedy, but not a failure. After the catastrophe, the Chorus comments:

> O dearly-bought revenge, yet glorious!
> Living or dying thou hast fulfilled
> The work for which thou wast foretold
> To Israel, and now liest victorious
> Among thy slain, self-killed
> Not willingly, but tangled in the fold
> Of dire necessity . . .

Mr. Krouse has done a superb piece of critical and historical work. His account of the "Samson tradition" is documented with the utmost precision and is supported by a bibliography which will be of use in other fields of investigation. And I think he has gone far toward proving that what has been one of Milton's least popular works is one of his greatest and most beautiful.

A Short History of the Middle East, from the Rise of Islam to Modern Times. *By George E. Kirk. Public Affairs Press, $3.75.* The "Middle East" has moved west. It used to mean India, Afghanistan and Persia. Now it begins with Iran (Persia) and comes far enough west to include all the Arabic-speaking countries—those in northeastern Africa as well as Arabia, Asia Minor and Syria—and Palestine. That is to say, the "Middle East" is what we have heretofore generally called the Near East. Some basic facts of the earlier history of this complex area have present importance. Mr. Kirk's survey of the first 1,200 years of his period is clear, concise and illuminating. With the 19th century, the picture becomes more detailed; and still more so as the narrative comes down into our own times and to the conditions and events which constitute current problems. It seems to this reviewer that the author has kept himself as free from prejudice and partisanship as anyone has a right to expect of any author. Some readers may think he might have shown more enthusiasm about Zionism, or more indignation about the mixture of oil with politics, or more alarm about this or that. But this is not a book of enthusiasms or alarms. It is a history, as cool and fair as the author could make it. While contemporary history is always controversial, Mr. Kirk seems to have thrown a clear cold light on the history of some very hot spots.

The Kalingas, Their Institutions and Custom Law. *By R. F. Barton. University of Chicago Press, $4.00.* Mr. Barton worked for many years, first as teacher, then as anthropologist, among the Filipinos in northern Luzon. His first publications dealt with the Ifugao group, which had a complex economic and legal system based on kinship and custom but practically no civil government at all. The neighboring Kalingas present an even more complicated pattern, because they have both. But custom and kinship seem to be still the dominant factors in social control. Any reader who ever studied law by the "case" system will feel at home with the author's method, in spite of the strangeness of much of his material. This is good scientific anthropology written with unusual vivacity.

The Great Pierpont Morgan. *By Frederick Lewis Allen. Harper, $3.50.* That J. P. Morgan exercised a degree of power that never ought to be in one man's hands in a republic, is unquestionable. He was a dinosaur who survived from the age of monsters into a time when dinosaurs were an anachronism. The climate changed and they died off. Morgan was, Mr. Allen shows, a pretty good dinosaur. Most of his power was put into his hands by other men of money—railway directors, bond-holders, investors of various sorts—because they trusted his integrity more than they trusted each other, and trusted his judgment more than they trusted their own. Naturally, he did not perform these services for nothing. But he performed them with a rigorous sense of responsibility both for the property of his investors and for the financial stability of the country and its major industries. His horizon did not extend to include responsibility for the welfare of workers, except as he assumed that, if "business" was prosperous, a fair amount of prosperity would trickle down to them. Apparently he never looked very closely to see whether it did or not. But according to the code of his class, he was a monument of rectitude. (See a good illustration on p. 205.) Mr. Allen is a conscientious historian, as his *Only Yesterday* proved. He makes no plaster saint out of Morgan. For example, the whole "billion-dollar adventure" of the organization of U.S. Steel is enough to raise anyone's wrath at everybody connected with it. There is much else to make one glad that the age of financial dinosaurs is gone. (Other kinds may have arisen as those became extinct.) Morgan's devotion to the Episcopal Church was one of his major interests, and his relations with his rector, the socially radical Dr. Rainsford of St. George's, gave occasion for some lively episodes from which Morgan emerged creditably—and Rainsford victoriously.

W.E.G.

CORRESPONDENCE

From an Old China Hand

SIR: The article, "The Future of the Church in China" (April 13), is in my judgment an unusually sound analysis and interpretation of the situation with which it deals. Two points appear to be of particular importance, since they are so often ignored or minimized, namely, (1) Chinese Communism is not "merely" an agrarian reform movement; (2) the church in China may expect to run into a conflict with a Communist government and society, and the outlook even for the survival of Christianity in that country is "serious and dangerous."

The tone and viewpoint in this article seem to me to be definitely more realistic and, for those who have any stake in the question discussed, more profitable, than the article by Dr. T. C. Chao (March 2).

Lexington, Ky. EDWIN MARX.

[The writer last year concluded 30 years' service as a missionary in China.—THE EDITORS.]

The Senator's Choice

SIR: You invite comment on Senator Paul Douglas' decision on that Bricker amendment to the slum clearance and housing bill. My "vote" goes unhesitatingly with that of Senator Douglas. It is a clear case of choosing the lesser of two evils. Failure to reach such conclusions amid the manifold relativities of practical affairs leaves the Christian with only the alternative of retiring from community activity into an ivory tower where he can enjoy his unsmirched conscience and heed his absolutes, alone or with a few of like mind.

J. NELSON NORWOOD,
Alfred University, President Emeritus.
Alfred, N. Y.

SIR: Socially concerned Christians have reason to be profoundly grateful for the political wisdom and moral insight of a man like Senator Douglas. To The Christian Century my congratulations for a penetrating editorial, setting forth so clearly the moral necessity of compromise in politics. Responsible statesmanship is the art of the possible. ERNEST LEFEVER.
Yale Divinity School,
New Haven, Conn.

SIR: Jesus himself had something to say about the problem raised in your editorial, "A Senator Compromises" (May 18). Is not the parable of the enemy who sowed tares into the wheat (Matt. 13:24-30) applicable to this situation? There are many times when an immediate absolute moral judgment is unwise. In order to preserve the good, we may need to allow some evil to flourish for a time. But we must always remember that eventually there must be a day of absolute judgment. "Let both grow together until the harvest; and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them."

PAUL P. HAAS.
Zion's E. & R. Church,
Oley, Pa.

SIR: I think Senator Douglas could find a sufficient leash for any hounds of conscience in Paul's statement that "the letter killeth but the spirit giveth life" (II Cor. 3:6). I see no compromise in his action. His one purpose, whether in civil rights, non-segregation or slum clearance, is to help the needy. The Bricker amendment apparently aimed to defeat this purpose by confusing the idea of segregation with housing. Senator Douglas was wise enough to see this and courageous enough to say so. To have done otherwise would have been to destroy, not defend, this high purpose. It would have been a plain case of allowing the wording of a statement to destroy its principle.

Orosi, Calif. W. R. WILLIAMS.

SIR: Senator Douglas is of the leftist school of political thought. He believes in a paternalistic government and his approach to this and other problems is the expression of his convictions. His reaction to the amendment offered by Senator Bricker to S.1070 was natural to that type of mind.

Senator Bricker believes in the American way of life, that local communities and states should assume greater responsibility and that most of these problems can better be solved locally. It is *the* question of these days: Shall we follow the leftist political school or shall we continue with our American tradition of free enterprise and local and individual initiative? Is The Christian Century fair to Senator Bricker in its editorial?

MICHAEL S. SOLIMENE.
San Bernardino, Calif.

Correcting Simeon

SIR: In an age when man's latest war method is to sit in an airplane and drop bombs on his fellows, how can Simeon Stylites state that battles are never won from a sitting position?

Athens, Ga. LEOLA JOYCE HILL.

Health Insurance

SIR: The naiveté with which you treat the Truman health bill in your May 9 issue is surprising. You don't know who wrote this "cogently reasoned" document? Perhaps it would be wise to investigate the sources of policies you advocate!

The bill states (following Oscar Ewing's figures—don't you *really* know the source?) that "325,000 people die needlessly every year; of these 40,000 from accidents, 115,000 from cancer and heart disease." Is it "cogent reasoning" to deduce from this that compulsory health insurance will prevent people from falling off ladders, colliding on highways, running over pedestrians? . . .

It would appear to be symptomatic of the weak influence of Protestantism that the reading public must look to its lay press for a two-sided discussion of so important and controversial an issue.

MRS. CARTER GOODPASTURE.
Wichita, Kan.

[This is only a brief portion of a long and emotionally charged letter. It would be difficult to tell from it that the editorial in question dealt with President Truman's message to Congress, not the report by Mr. Ewing which is quoted, and that it seriously questioned whether the President's program would meet the health needs of that part of the population which most requires more medical attention.—THE EDITORS.]

Southern Baptists

SIR: While Dr. Fey's article on the Southern Baptists may speak the truth as he sees it, does it speak the truth in love?

After two years as council secretary in one influential center of Southern Baptists, I must say that the leadership of the church in this area is cooperative and progressive. I feel that the use of expressions such as "two generations behind the times," "adolescent," and "anti-social delinquent" are untrue, highly emotional and are not unto edification. They do not further the cause of Christian cooperation which The Christian Century professes to seek.

Participation of Southern Baptist churches in the cooperative work of Protestantism has been advancing steadily and significantly here. We are sorry to read comments that will surely antagonize many and slow up progress. JOHN W. MELOY.
Council of Churches,
Louisville, Ky.

[We are delighted to know that in Louisville, as in many other centers, particularly in the north and east, Southern Baptists participate in the work of councils of churches and in other cooperative enterprises of the evangelical community. If this cooperation were general, the over-all characterization given in the comment on the recent Southern Baptist Convention would be untrue and it would not have been written. But it is not general, and Christian love is not served by pretending that it is. We hope that the time will soon come when the principal cities of the south will have councils of churches, whose secretaries will come as quickly to the defense

of this principal denomination in that area as does Dr. Meloy. But the fact is that today the formation of such united Protestant agencies is retarded or made impossible in these cities largely because of the attitude maintained by Southern Baptist leaders.—THE EDITORS.]

Caesar's Day Is Every Day

SIR: In the spring we in the churches look forward to Mother's Day, Children's Day, Father's Day, Memorial Day, Family Home Day and perhaps some more. Why not an annual "Caesar's Day" on which the minister would discuss the most important issues being discussed in Congress, and then follow that with a letter-writing session in which members of the congregation tell their congressmen how they want them to vote on forthcoming legislation?

Boston, Mass. MARY JOHNS.

To Make War Merciful

SIR: Mr. Muste's letter (May 11) is wrong so far as it tends to focus attention on the atom bomb as the one supreme devil. He is right in contending that pending the abolition of war, we ought to aim to make war as merciful as possible. Apart from the evil of war as war, present-day military methods are too much under the influence of Woodrow Wilson's false theory that if we go to war, war ought to be as merciless as possible. Christians should take the contrary stand, seeking to minimize the atrocity so long as the atrocity persists.

But this does not mean especially the atomic bomb. We should begin by demanding the abolition of such blockades as cut off necessary quantities of food from populations. Starvation is worse than bombing in that bombing ravages indiscriminately, but starvation ravages discriminately, throwing most of the suffering and death on the little children, and less of it on the armed forces than on any other part of the population. Next, we should condemn all such bombing as will massacre the people by wholesale.

STEVEN T. BYINGTON.

Ballard Vale, Mass.

Stanley Jones on Japan

SIR: The article by Dr. E. Stanley Jones on Japan (April 20) should wake America up. When Japan was forced to open her doors to the outside world nearly 100 years ago, she opened them wide. She sent many delegations to other countries to study the various systems in vogue. After careful consideration the Japanese chose those most adaptable to their own country: for education, the American system; for the navy, the British; for the army and medicine, the German; for legal affairs, the French. Religious delegations also came to these countries but were not so impressed by what they saw.

We failed them then; shall we fail them again now? Granted that the reporter's remark, "All Japan is talking about Christianity," was an exaggeration. Granted, too, that many who sign cards do so without strong convictions. Yet the fact remains that the door is wide open and, as Gen. MacArthur says, "the Christian church has not met such an opportunity in 500 years." Yet no one seems to get excited about it.

MARY W. BUCHANAN.

Santa Barbara, Calif.

SIR: Stanley Jones makes one statement in his article on Japan which ought to be corrected at once: "To have restored 65 per cent of the war damage is an amazing achievement." This is fantastic. It is impossible to imagine what he had in mind. I do not have any figures before me, but I am positive from what I see and hear that it is utterly without foundation. Sixty-five per cent of the war damage may have been *cleared away*. Temporary shelters may have replaced 65 per cent of the war-damaged homes. Sixty-five per cent of the roads may have temporary repairs. But there has been practically no permanent reconstruction of buildings destroyed.

[NAME WITHHELD.]

CIE, GHQ, SCAP, APO 500,
c/o P.M., San Francisco.

Blind Bishop

SIR: The comments of Bishop McConnell on the Reconstruction period (May 25) betray the usual clerical blindness to the role of power as a means of social change. When the bishop refers to the coercion of the "south," what he really means is the attempt to force the plantation owners to accept a new type of social system. He conveniently overlooks the very brutal coercion exercised by this group upon the freed Negroes and their allies. His school teacher friend was forced out of the country not because he relied upon force but because he lacked sufficient power to protect even the approach of sweet reason.

The new approach to the Reconstruction period by DuBois, Fast and others may not be the final word but it should stimulate a new consideration of this period. It is at least arguable that the Reconstruction period failed simply because the economic and military power of the men attempting to vitalize constitutional guarantees was inferior to the means of coercion available to their opponents.

CHESTER L. HUNT,
Western Michigan College,
Kalamazoo, Mich.

Help Wanted

SIR: As The Christian Century is specially interested in the problem of American church-state relations, I have wondered whether some of your readers might supply me with some desired information. I have arranged to publish early next year a three-volume work, *Church and State in the United States*, dealing with the problem historically and contemporaneously. I am anxious to find information as to what universities, colleges and seminaries—Protestant, Roman Catholic or Jewish—provide instruction on this subject. I have found only a few cases. Perhaps your readers will suggest others.

ANSON PHELPS STOKES.

Lenox, Mass.

The Catholic's Terms

SIR: If Paul Blanshard were being paid on the basis of the percentage of sound facts, I am sure he would starve to death for his article, "The Catholic Price for Cooperation" (May 4). The Catholic Church lays down no different terms for the return of the sects than did the United States at the close of the Civil War to the seceded states—unconditional surrender.

Des Moines, Iowa. H. P. FAGAN.

Inside the Cup

SIR: The prolonged argument about The Century's new cover reminds me of a certain statement of Jesus about cup-polishing. After all, the part that matters is the part that is beneath the cover. Thanks again for a great religious journal!

H. C. FELLERS.

Central Christian Church,
Grand Rapids, Mich.

Knows Where He Stands

SIR: The prevailing opinion among Methodists is probably not what you think it is relative to the Atlantic pact, nor what you would like it to be. The 14 Methodist bishops are probably more nearly correct in expressing what most Methodists believe and feel about such matters. Just because the Methodist peace commission is so vociferous does not make it or those who agree with it the prevailing opinion among Methodists.

Just to keep the record straight, I as a Methodist preacher, a member in good standing in the West Virginia conference of the Methodist Church, am in favor of the Atlantic pact. Furthermore, I am in favor of a strong military preparedness program; in fact I am in favor of a good deal more than we have or it appears we will have. And, if necessary, I am not opposed to our going to war. And I hate it and detest it as much as any pacifist.

The above opinions are not because I am a Democrat, thank God. I am a Republican and did not do like The Christian Century some years ago, favor the Roosevelt administration. I have been voting a straight Republican ticket and intend to keep on doing it. But I have, do now, and will continue to support the administration in all policies which I believe are for the good of the country, its welfare now and in the future.

WILSON W. HARVEY.

Epworth Methodist Church,
Ripley, W. Va.

NEWS of the CHRISTIAN WORLD

Colgate-Rochester Installs New Head

Wilbour E. Saunders Is Inaugurated—Charge New York State Has Many Inadequate Schools

SYRACUSE, N. Y., June 1.—Running through the inaugural program for the installation of Wilbour E. Saunders as fourth president of Colgate-Rochester Divinity School was an emphasis on the responsibility of America for the religious leadership of the world. Gov. Alfred E. Driscoll of New Jersey, a personal friend of Dr. Saunders, said in the inaugural address that the religious atmosphere of the world can be revitalized only as the United States becomes the great "arsenal" of religious thought. The charge to the new president was given by Henry P. Van Dusen, president of Union Theological Seminary, who insisted that any learning is false learning if it leaves God out of account. A unique aspect of the inauguration was the convocation of 150 Baptist laymen who held discussion groups on the kind of leadership needed by the church at the present time. They recommended that the seminary conceive of itself as a laboratory for the development of vital religious faith and life.

World Council Leader Speaks In Rochester

W. A. Visser 't Hooft, general secretary of the World Council of Churches, addressed the meeting of the General Assembly of the Presbyterian Church, U.S.A., in Buffalo and three days later spoke at a dinner of the Rochester federation of churches. He urged that every Christian, through daily prayer and concern, make his own the vision gained by the church at Amsterdam. "We must be on fire with a vision of togetherness in Christ," he said. He described the World Council as an instrument of fellowship in which we can enter together on a pilgrimage toward the one united church for which Christ prayed.

New Yorkers Disturbed By Report on Schools

New York state people were jolted by the statement of Benjamin Fine, educational writer for the *New York Times*, that over 100,000 children in our state now receive a substandard education because of inadequate school facilities or length of school session. Mr. Fine singled out Rhinebeck as an illustration of the communities failing to provide adequate buildings. Its school burned down 10 years ago and since then children have gone to classes in makeshift quarters, including an old wooden garage, an abandoned roominghouse, a Catholic chapel and a Methodist parsonage. Voters have four times turned down a bond issue for a new building.

Editor Honored for Stand On Liquor Ads Dies

Harold B. Johnson, owner and editor of the *Watertown Times*, widely acknowledged as the best edited newspaper in upstate New York, died suddenly last week at his home in Henderson Harbor. He was an elder in the First Presbyterian Church of Watertown and a member of the council of the synod of New York. His paper refused to accept liquor advertising. Said Robert W. Youngs, his pastor: "Mr. Johnson could have made hundreds of thousands of dollars in liquor advertising and have saved himself much ridicule if he had been willing to forget the evils which come from glamorizing intoxicating drink."

Name New Dean for Auburn Seminary

Charles E. Mathews, eastern area secretary of evangelism for the Presbyterian Church, U.S.A., and former pastor of the Presbyterian Church of Oswego, has been elected Auburn associate professor of practical theology at Union Theological Seminary. He will succeed Walter S. Davison as executive director and dean of Auburn Seminary, which is affiliated with Union. Mr. Mathews will also serve as director of the Auburn institutes which are occasionally held in various sections of the state as an extension service for pastors.

And So Forth

A survey of the weekday religious education situation in Buffalo was recently made by a committee of the council of churches of Buffalo and Erie county. The report acknowledged the values of the weekday program and recommended that the council secure an additional staff member to supervise it.

The Glen Springs hotel at Watkins Glen, in past years a fashionable resort, has been bought by the Franciscan order of friars for use as a school to educate young men for the Catholic priesthood.

Theofil Bartnicki, a displaced German pastor, after serving four months as assistant to John M. Strodel, pastor of Christ Lutheran Church in Buffalo, has accepted a call to Concordia Lutheran Church, Kendall, N. Y.

Dutton S. Peterson, Methodist pastor of Odessa, has been temporarily released by his church to work under the auspices of the Methodist Board for World Relief and the New York state council of churches on the program for bringing displaced persons to this country.

Skidmore College in Saratoga will set up an international house next fall. Arrangements will be made for a French, a Spanish and a German group, with the possibility of others being added later.

Joseph Earl Ledden, assistant professor of philosophy at Mount Holyoke College and son of Bishop W. Earl Ledden of the Syracuse area of the Methodist Church, died recently of a sudden heart attack.

Frank H. Shimer, pastor of the First Lutheran Church here, has been elected president of the Syracuse council of churches.

WALTER D. CAVERT.

Missionaries in Shanghai Reported Safe

A survey made after the fall of Shanghai revealed that all missionary personnel were safe, Religious News Service reports. Only damage to mission property occurred at the Seventh-Day Adventist hospital, which was in the path of shellfire.

Estonia Churches Continue Lamely

The Too Few Pastors May Preach and Offer Sacraments—Teaching Is Severely Limited

HELSINKI, FINLAND, May 18.—After a long period of uncertainty as to how far Estonian churches would be able to continue their work under Soviet authorities, word has reached here that both the Lutheran and Eastern Orthodox churches (the principal religious groups in the country) are at work. They have been able to keep at least part of their properties. The ministers are serving their old parishes and living in such of the parsonages as remain intact after the devastation of the war years. Their salaries are partly paid by the state, as was the case before the war. The Lutheran Church's organizational setup has not changed. The executive board, headed by a temporary bishop, holds its sessions in Tallinn, the capital city. The former head of the church, Archbishop Köpp, is living in exile in Sweden. Each of the four districts into which the church is divided is supervised by a provost.

Estonian Churches Lack Pastors

There is a great shortage of pastors in Estonia, and there are no theological schools to fill the need. However, some young men are studying theology under the supervision of the consistory, which after examinations in all theological disciplines will approve the applicants and ordain them into the ministry. The consistory does not ordain any person unless he has at least a minimum of theological education—this in spite of the fact that many congregations must get along with a pastor who is able to come to preach and administer the sacraments only once a month or even less frequently. In those congregations, most pastoral functions are performed by the director of music or some other layman.

Religious Education Limited To Confirmation Schools

The only way Estonian pastors can reach youth for the purpose of religious education is through the confirmation schools which are permitted during the summer months and are generally well attended. In addition to teaching in the confirmation schools, pastors are allowed to preach on Sundays, perform marriages, conduct baptisms and funerals and visit their parishioners. Attendance at the Sunday services is fairly good in spite of the fact that often, because no pastor is present, a devotional article is read in lieu of the sermon.

Finnish Lutheran Ruling on Divorce Not Binding

The new provision on church marriages which the General Synod of the Lutheran Church of Finland adopted by a wide majority will not have legal force. The president of the republic refused to introduce the proposal to parliament because the matter "needed more consideration."

He based his refusal on some minor mistakes in the formulation of the provision, which would have forbidden pastors to officiate at marriages for divorced persons except in certain special cases. In a way, the fate of the proposal indicates how great is the influence of the state on the church in this country, even in vital matters. Many church leaders still maintain that the proposal was not the best solution, a view strengthened by the immediate outcry which arose against it in the secular press and among the public. The church knows, however, that the divorce problem is not going to be solved by new laws. Since the war, there have been established in several cities special marriage counseling centers, where a pastor, with the help of a lawyer and a physician, tries to help in solving marriage difficulties. Meanwhile, the special courses for persons intending to marry which many congregations have introduced have been favorably accepted and are well attended.

Church of Finland Hampered By Large Parishes

A major disadvantage under which the Lutheran Church of Finland labors is the great size of her congregations, particularly in the cities. For instance, the 350,000 Lutherans in Helsinki are divided into only 10 congregations served by around 60 pastors. In addition, 20 Lutheran pastors function as schoolteachers. Plans are being made, however, to break up the huge parishes, with at least 8 new congregations to be formed in the near future. The major obstacle here lies in the shortage of church buildings and parish houses, which have not increased in number in the past 10 years, during which the population has increased by 100,000. New building has at least been started, and prospects are bright that the economic board for the Helsinki churches will be able to complete its plans before too long.

Finland, Too, Lacks Ministers

Unless the number of theological students increases shortly, the Church of Finland will soon find herself short of pastors. Each year there are openings for around 60 pastors, but when the new retirement law comes into effect in five years the need will be for 200. Last year the total number of students in both theological schools was 258, of whom 89 were women. There were only 21 graduates, of whom 7 were women. The ministerial association and the Finnish branch of the Student Christian Movement are planning to appeal to high school graduates, informing them of the advantages, possibilities and difficulties of the ministerial calling, hoping thus to arouse interest in full-time service to the church. There is no lack of intelligent Christian high school graduates, but to the majority of them such professions as medicine, teaching and engineering have proved a greater attraction than the ministry.

MIKKO JUVA.

Average Church Giving for 1948: $23.71

The United Stewardship Council reports that the average church giver donated $23.71 in 1948, compared with $21.86 in 1947. Local church expenses required $17.72 of this amount, as compared with $15.81 in 1947.

23-Year Mission Gain: 18,823,586

I.M.C. Report Shows Protestant Increase for 1925-48 Period—World Council Announces Special Study

NEW YORK, June 2.—In the first report of its kind issued by the International Missionary Council since 1936, it is revealed that in the past 23 years the number of Protestants in mission areas has increased around 300 per cent—from 6,517,697 to 25,341,283. The survey upon which the report is based covered 120 countries and island groups outside the United States, Canada, New Zealand, Australia and Europe. In those areas the Catholic population is 130,135,533, the Orthodox 11,595,803. Protestantism showed the greatest gains during the period in South Africa (from 714,013 to 5,467,281) and in India-Pakistan (from 580,212 to 4,100,224). Largest gains in Latin America were in Brazil (from 69,527 to 1,657,524), in Argentina (from 3,350 to 259,056) and in Mexico (from 31,138 to 265,148). In the Solomon islands the number of Protestants increased from zero to 54,173; in Micronesia, from zero to 141,911; and in Indonesia, from 300,529 to 1,737,866. In the Far East, Korean Protestants increased from 201,063 to 743,773, those in Manchuria from 245 to 54,938, and those in China from 594,086 to 1,404,178. Only country to show a loss in Protestant population was Turkey, where the number of Protestants declined from 15,283 to 2,900. The Protestant missionary staff in the areas surveyed now numbers 192,987; the places of worship, 141,169.

Suffolk Farmers to Hire Displaced Persons

The Eastern Suffolk Cooperative, Long Island's largest farm employers' organization, has agreed to hire around 250 Poles from European displaced persons camps to help with the area's potato and vegetable harvests. The immigrants, who will be brought to this country under the Displaced Persons act, will replace last year's Puerto Ricans and the Jamaicans and Mexicans employed in previous seasons. Since half of the resident growers are of Polish extraction and speak the language, the ties of kinship and sympathy with the refugees are strong. Most of those who will come to the area are used to farm work.

World Council to Consider Action in Secular Society

"Churches throughtout the world have been deeply affected by the East-West cleavage and by restrictions on religious liberty," W. A. Visser 't Hooft, executive secretary of the World Council of Churches, said here this week in announcing the World Council meetings to be held this summer at Oxford and Chichester, England. "We must strive to discover some common lines of action that will lessen these corroding tensions," he insisted. In view of the grave social issues which need to be faced by the churches, the council's Central Committee plans to inaugurate a study of "Christian Action in a Secular Society." "This study will revolve around that key concept, the responsible society, a community of persons responsible to God and to each other," Dr. Visser 't Hooft explained. The Central Committee at its meeting in Chichester will also receive reports from study commissions on "Evangelism in Modern Mass Society" and on "The Biblical Message to the Modern World."

F.O.R. Members Call for Positive Peace Program

Six charter members of the Fellowship of Reconciliation, together with other members of long standing, this week called upon the Senate to substitute for the North Atlantic Treaty a positive action for peace. They proposed that the United Nations be asked to consider a six-point program, as follows: (1) Complete freeing of Germany without the imposition of indemnities; (2) transfer to the U.N. of responsibility for seeing that Germany never rearms; (3) organization by the U.N. of an international inspection force functioning in Germany to carry out this responsibility; (4) study by the U.N. of what police forces may be required from each nation to handle attempted rearmament in Germany or any other threat to world peace; (5) preparation for the liquidation of all other military establishments by all members of the U.N. under such time schedule as the world body shall elect; (6) further consideration of what steps the members of the U.N. may take to assist one another in repairing the ravages of war.

American-Soviet Council Honors W. H. Melish

William Howard Melish, storm center of the recent controversy at Holy Trinity Protestant Episcopal Church, Brooklyn, was guest of honor at a testimonial dinner given here this week by the National Council of American-Soviet Friendship. He was given high praise for his convictions on world peace. Henry A. Wallace sent a message saying that the Melishes "have the honor to be in the forefront of a movement which could save the Protestant church and enable a capitalistic society to serve humanity." Presiding at the dinner was Henry Pratt Fairchild, professor emeritus on the New York University faculty.

And So Forth

Samuel G. Trexler, who was the first president of the United Lutheran synod of New York and an outstanding leader of his denomination, died May 30, at the age of 71. On the evening before he had been honored at a special service in Holy Trinity Lutheran Church celebrating the 50th anniversary of his ordination.

Mrs. Victoria Booth Demarest, granddaughter of Gen. William Booth, founder of the Salvation Army, was ordained Sunday evening at Broadway Tabernacle as a minister of the Congregational Christian Churches. Mrs. Demarest will continue her former work as an evangelist.

Alexander E. Sharp, formerly executive secretary of the Presbyterian, U.S.A., synod of Indiana, will succeed Herman N. Morse as administrative secretary of his denomination's Board of National Missions. Dr. Morse has been appointed general secretary of the board.

The Presbyterian, U.S.A., synod of New Jersey has purchased the 13½-acre Wanamaker camp on Barnegat bay which for

many years served as the summer playground for cashboys from the Wanamaker department store. It will use the tract as a camp for junior high school boys and girls, and as a meeting place for Protestant churchmen.

J. HENRY CARPENTER.

Unitarians Often Defer

124th 'May Meetings' Result in Tabling of Several Controversial Items

BOSTON, May 26.—With what Boston newspapers called "refined fireworks," almost 800 delegates from the United States and Canada participated in the 124th annual "May meetings" of the American Unitarian Association and affiliated organizations in Boston May 22-26. Moderator of the sessions was Pres. George D. Stoddard of the University of Illinois.

A muffled theological controversy came out into the open when Robert F. Bradford, former governor of Massachusetts, served notice in a talk before the Unitarian Christian Fellowship that he would "take a walk" if the denomination continued in a humanistic trend. He said, "I am not going to continue with the label Unitarian if that label does not mean Christianity." This threat followed a debate to amend the by-laws of the association by adding the clause, "individual freedom of belief, under God, is an inherent part of the Unitarian way of life." This amendment was suddenly tabled by a 220-176 vote, with several asserting that God does not exist or cease to exist by virtue of votes taken by the American Unitarian Association.

In a 'Tabling' Mood

In a distinctly tabling mood, the annual meeting also deferred efforts to set up a Washington office of education and legislation. The most controversial resolution sought to have the fellowship affirm an unbroken accord with individual Unitarians who engage in responsible civil disobedience against the government. Labeled "seditious" by a cautious business committee, this resolution gained the floor only to be tabled also, but not until it had received support from such non-pacifists as Judge Lawrence G. Brooks, chairman of the association's board of directors, and Leslie T. Pennington of Chicago.

The most positive action taken at the sessions was the acceptance by the association of the report of an interdenominational committee, headed by Prof. James Luther Adams of Chicago, on a proposed joint social action project. The report recommended that next year the Unitarian, Universalist and Ethical Culture groups launch on both national and local levels a coordinated program in the field of religion and mental health.

The annual meeting of the Unitarian Ministers' Association was rocked by a report that several Negroes about to graduate from theological schools, including Harvard's, have not found positions within the Unitarian denomination. A special committee was formed to make recommendations to encourage an interracial ministry. Interest was intensified after one of the two Negroes now in the Unitarian ministry recalled how at a recent Unitarian convention he was asked if he were a member of Father Divine's flock. More than $1,600 was spontaneously pledged by ministers present to supplement the salary of a Negro graduate of the Harvard Divinity School if a "white" Unitarian church would place him on its staff.

Dr. Eliot Re-elected

Frederick May Eliot was elected without opposition to his fourth term as president of the association. He promised widespread denominational-streamlining, especially in view of serious denominationwide financial problems. William Emerson, former dean of architecture at M.I.T., was given the denomination's first annual award for his work in helping to establish the Unitarian Service Committee, which recently became an autonomous organization.

The 42-year-old Unitarian Fellowship for Social Justice was at last legitimated by being given a modest place on the United Unitarian Appeal. Still prophetic, this fellowship unanimously adopted a resolution indicating its "complete faith in and support of David Lilienthal as chairman of the Atomic Energy Commission." Individual Unitarian ministers who had worked with the Reuther brothers sent them a telegram of encouragement during the convention when news reached Boston of the attempted assassination of Victor.

And so with deep theological and social tensions, and yet with healthy independence, the American Unitarian Association adjourned its annual meeting only to prepare for its biennial conference in August on the theme, "The Unitarian Answer to the Challenge of the New Day."

HOMER A. JACK.

By Howard Thurman

Jesus and the Disinherited

*A review by Dr. M. S. Davage**

JESUS AND THE DISINHERITED, a book of five chapters by Dr. Howard Thurman, contains a mind- and heart-searching message. It will be helpful not only to the oppressed and despairing who stand with their backs against the wall, but also to the privileged and the strong who, for the time being, sit in the seats of the mighty, and for all who seek to ponder the way of Jesus in human relations. Such questions as these are raised: Why does Christianity seem to fail to function effectively in the area of human relations? Is it because of our failure to follow the teachings of Christ or is there a basic weakness in the teachings themselves? Dr. Thurman does not claim to have found all the answers but some solutions to these questions are indicated in this illuminating study of the life which Jesus, a Jew, lived as one of the oppressed and disinherited. Here also is given an interpretation of the philosophy and teachings of Jesus which could enable the underprivileged not only to survive, but to maintain their self-respect even in a hostile and degrading environment.

Each of the five chapters of the book contains words of hope, comfort, and warning based on the teachings of Jesus. Dr. Thurman rejects deception so often used by the weak as a means of protection and survival. He also warns against hate which is destructive alike to hated and hater.

The book closes with the thought that privileged and underprivileged alike who follow the precepts and example of Jesus can live an effective and abundant life and fulfill their high destiny as sons of God.

* M. S. DAVAGE, *Secretary, Department of Educational Institutions for Negroes, Board of Education, The Methodist Church*

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British Divide on Women in Church

Anglican Convocation Defeats Proposal that They Aid in Services—Free Groups Also Face Issue

LONDON, May 25.—The question whether women should be allowed to take part in Anglican services sharply divided the recent Convocation of Canterbury. A powerful minority held that there is no ground for refusing well qualified women the right to assist in services, and the Archbishop of Canterbury himself was definitely in favor of permitting them to do so. But the majority felt that such a move would be too much of a break with the tradition of the church. This is a perennial problem. Among the free churches there is the same division of opinion. British Baptists and Congregationalists admit women to full ordination. Up to now the Methodists and Presbyterians have decided against such admission, although the Methodists through their order of deaconesses do give a recognized place to the ministry of women. Women who have been ordained seem to gravitate to special posts, such as those in training colleges or on the mission field. There have been some outstanding ministries of women —that of Maude Royden, for example— but on the whole one must conclude that even if all the churches were to open ordination to women there would be no great rush of candidates.

Signs of Revival in Religious Interest

The Church of England's mission to London is now in full swing. It is, of course, too early to assess results, but indications are that months of careful preparation are bearing fruit. There are other signs that the long period of indifference and apathy in Britain regarding religion may be coming to an end. Methodist leaders at a press conference here May 23 revealed some news which inspired a cautious optimism. For the first time in 20 years that denomination is able to announce an increase in membership—2,500 in the past year. Other denominations report a rising number of Sunday school pupils and signs of much greater interest in religion on the part of young people. The most encouraging note in these reports is that young men and women are prepared to take on responsibilities in connection with the church. After a recent radio broadcast to youth, 1,400 letters were received from all over the country. Of those who wrote in, 600 expressed a wish to train for religious work of some sort. It was estimated that about half of them had had no previous link with any church organization. Observers are quick to point out that one must not hold exaggerated hopes from these developments, and that the tide, if it has really turned, is moving slowly. But it is certainly rising.

Museum Aids in Prayer Book Anniversary

The British Museum is marking the 400th anniversary of the first printing of the Book of Common Prayer by a special display of service books. Five editions of the 1549 issue are shown, together with a number of pre-Reformation service books, one in manuscript form. There are also some examples of beautifully bound prayer books. Time was when non-Anglican communions would have ignored an anniversary of this sort. Today, however, there are to be observed in non-conformist circles an increasing appreciation of order and beauty and recognition that the Book of Common Prayer, with its wisdom and dignity, is part of the inheritance of all English-speaking people.

Labor's Partial Defeat May Prove Salutary

The Labor party has had a shock—which may turn out to be salutary—over the results of the county council and municipal elections. It almost lost control of the London county council, and in the municipal elections many boroughs passed out of its hands. The reasons for this swing to the right have been variously assessed, but two factors certainly counted against the government. One was the highly unpopular budget which Sir Stafford Cripps, chancellor of the exchequer, recently introduced. For some reason hopes for an easing of taxation had run high, and disappointment when those hopes were dashed was proportionately great. It is difficult, however, for anyone to see what alternative Sir Stafford had, in view of Britain's continuing financial difficulties. The other factor was the highly controversial Irish bill. Here the government was assailed from two sides. There were those who resented Eire's "contracting out" of the commonwealth. On the other hand, even within the ranks of Labor some members held that the government was widening the rift between north and south Ireland by insisting that the northern counties could not be included in a united Ireland without the consent of the Ulster parliament. Feeling on both sides is in an inflamed state, and the action of extremists has not helped matters.

Implication for the Future Not Clear

All this has undoubtedly swung a large number of waverers over to the Conservative side. But whether this is a true indication of how votes will be cast in the 1950 general election is another question. The government has so far succeeded in its reconstruction program that it recently was able to ease many irksome restrictions. The disappearance of sweets from many shops following the lifting of their rationing was a warning of what would happen if all controls were removed. It is possible that the man in the street may learn a lesson!

And So Forth

The missionary societies report a steady maintenance of giving. High costs of foreign operations outstrip income, however, and every society has had to withdraw money from reserves.

Lynn Harold Hough, formerly dean of Drew Theological Seminary, is to fulfill preaching engagements at Mansfield College, Oxford, at Carrs Lane Congregational Church, Birmingham, and at City Temple, London.

In their "Mission to London Week" Anglican clergymen used such modern methods of gaining public attention as erecting stalls in street markets and visiting public houses.

JOYCE REASON.

Shanghai Calm As Crisis Nears

Most Foreigners Elect to Remain and Face Whatever Conditions Prevail Under Communist Regime

SHANGHAI, May 19.—Normal life in this city is slowing to a standstill as the Communist armies press in and Shanghai's millions wait tensely and uneasily, fearing tomorrow but hoping for peace. The government has prevented the appearance of any such citizens' peace movements as sprang up in Tientsin, Peiping and Nanking. Shops and stores are heavily boarded, and many do not bother to open their doors at all. When on May 1 the official price index showed that prices had reached a level well above 300,000 times that of last August, the government decided to call the whole thing off by announcing that hereafter there would be no index. Most colleges and universities have been closed. Martial law has been stringently enforced, with certain infractions punished by death. The sudden withdrawal of foreign naval forces following the firing on British ships in the Yangtze brought considerable consternation among the foreign communities, but most of the resident foreigners have remained in Shanghai. Of the slightly more than 2,000 Americans here in April, consular reports indicate that about 1,750 remain. There has been no panic. Some foreigners have already received through the mails assurances that if they conduct themselves according to the law they will enjoy full protection under the new regime.

Protestants Organize Joint Relief Committee

Shanghai's Protestant leaders have organized a Protestant Committee for Emergency Relief to help fellow Christians and Christian groups now in need of aid and to assist the existing general agencies in their program of relief for the city's countless poor. Need for such a body to coordinate Protestant efforts in this field has long been recognized. Official action setting up the committee was taken at a meeting on May 5 attended by representatives of the local churches, the National Christian Council, the Church of Christ in China, the Salvation Army, the Friends Service Unit, the Y.M.C.A. and Y.W.C.A., and others. All Protestant organizations are welcome. Funds for the work will be obtained locally. H. S. Yang of the Shanghai Y.M.C.A. was chosen executive secretary of the 19-member standing committee, which in turn has elected a presiding committee of three members. A recent survey revealed that about 10,000 Christians here are in need of help. Immediate attention will also be given to refugees, to persons crowding into the city and to those desiring to leave, as well as to needy students in colleges and middle schools.

Plan Regional Christian Conferences

The National Christian Council has announced that in view of the rapid development of events during the past few weeks it has been decided to discontinue plans for the Forward Movement's national con-

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Daniel D. Williams Here is a thoughtful book in which a young theologian breaks new ground in matters of current theology. Dr. Williams holds that there is a sound basis for believing that there can be a better world but he also believes that man alone will not bring it about. The better world must be established on faith in God and on the belief that He is at work on this earth. This is, then, a thorough analysis of the question of the human and divine elements of religion, particularly as they relate to practical social problems. **$2.75**

The Holy Imperative

Winston L. King Can religion and morality be considered as wholly separate entities? Dr. King's answer to this question is a resounding "No." Although each has specific characteristics of its own, they are basically interrelated and must be considered as such. His book discusses this relationship as it has existed and does exist in Christianity, as well as other religions, and shows that the good life is not possible without it. **$2.50**

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ference at Soochow in June. Instead, plans are under way for regional Forward Movement conferences to be held in a number of cities. The council has sent letters to leaders in 16 cities throughout China urging the holding of such conferences and offering support. A number of other national Christian conferences planned for the summer also have been canceled, though it is hoped that smaller regional meetings may be held instead.

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Report Christian Mass Movement in Formosa

During a recent visit to Shanghai, Hugh Macmillan, longtime Presbyterian missionary to Formosa, described the growth of a Christian mass movement among the aboriginal tribes of that island. Largely spontaneous and self-directing, the churches responsible for the movement had their beginning when one or two persons escaped Japanese control and lived for a period in mission schools, then returned to their homes with Bibles and hymnals to share what they had learned. Despite Japanese attempts to stamp out the small Christian cells, the underground movement persisted, and after the defeat of Japan its growth became phenomenal. On the east coast, the Tyal tribe now has more than 30 churches housed in simple grass-roofed buildings, with their own ministers and their own organization. They are fully self-supporting. Of the 30,000 members of the tribe, about half have joined these churches. Membership of the 250 churches on the entire island, Mr. Macmillan estimates, represents about 1 in 100 of the population.

Foreign Mission Workers Appear on Scene

For 75 years the Presbyterian mission Mr. Macmillan serves was the only major Protestant establishment on Formosa. However, increasing difficulties on the mainland of China have led other missions to consider the needs and opportunities on the island, and the past year has seen an influx of Christian workers. The effect of this development on the church as it now exists in Formosa, and particularly upon the mass movement among the native tribes, remains to be seen. In any case it is certain that Americans, in their missionary society meetings and in radio newscasts, will hear more and more about Formosa.

And So Forth

Already 40,000 copies of the *Guidebook for Christian Homes* prepared by a committee set up by the National Council for Christian Religious Education last January have been sold, and a fourth edition has been published. A separate edition is being printed in Chengtu by the Canadian Mission Press for distribution there. Chester Miao was chairman of the committee which prepared the guidebook. It was planned as an aid to strengthen personal and family life and worship during a time when activities of the organized churches might be curtailed.

Lutheran World Federation offices here have announced that a new plane, the St. Paul II, is now flying charter runs in China. Purchased in Manila, the plane is the same type as its predecessor which crashed in February. Demand for its services proves how much the St. Paul I has been missed.

PAUL W. MOSTRT.

Montgomery Baptists Join In Evangelism Drive

As a result of the recent simultaneous evangelistic campaign conducted by the Montgomery, Ala., Baptist association, 23 Baptist churches in the area had an accession of 880 members. In addition to meetings in the churches, street meetings were held each noon in a downtown square and 3,000 persons attended a Sunday afternoon service in the city auditorium.

South Pacific Pastor Seeks Former G.I. Friends

Robert Salau, Solomon islands native and a Seventh-Day Adventist minister who directs the church's work on the island of Mussau, is in this country to speak at Adventist convocations and to renew acquaintance with former G.I.'s whom he knew during the recent war. More than 500 U.S. soldiers were saved through the efforts of natives in the area who rescued them and hid them from the Japanese.

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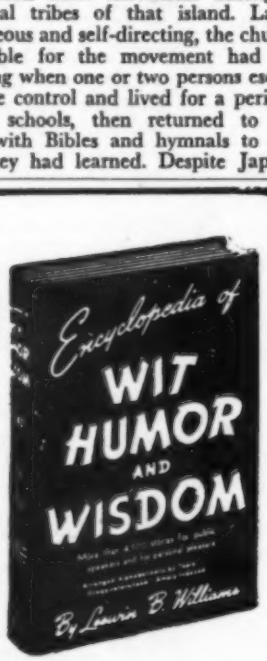

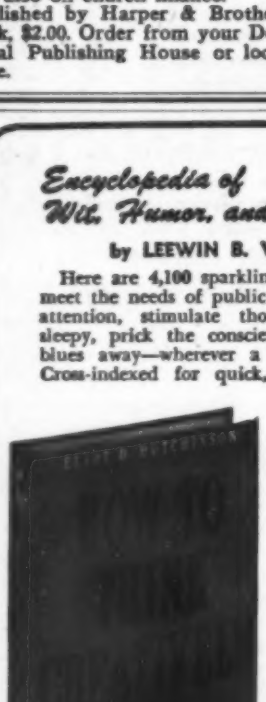

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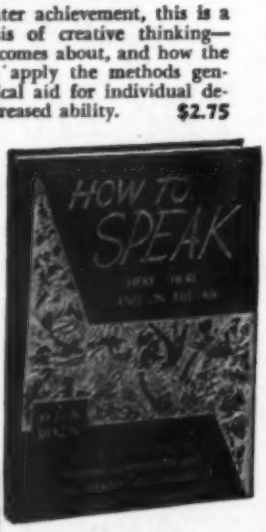

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Pittsburgh Group Asks Pact Delay

Post-Cleveland Conference Urges More Study—Human Relations, Industry Institute Held Inconclusive

PITTSBURGH, May 31.—The post-Cleveland conference on world order in which 300 Protestants of the area joined here May 11 called for delay in official approval of the North Atlantic Treaty so that its probable effects might be thoroughly studied. It urged that study groups on world order be established in local churches. Among the speakers were George A. Buttrick, Donald B. Cloward and Harold C. Letts of New York, Paul N. Poling of Philadelphia, John W. Haywood of Chicago and Huber F. Klemme of Cleveland.

Hold Institute on Human Relations

The Allegheny council of churches was one of the 11 agencies which sponsored Pittsburgh's third annual institute on human relations May 5. This year's program concerned human relations and industry, with C. R. Cox, president of the Carnegie-Illinois steel corporation, as principal speaker. Discussion groups considered the roles of management, labor, government, the church and the school. Observers felt that the results of the institute were inconclusive, but that it served a purpose in bringing together delegates representing different faiths and different levels of industry.

Differ on Proposed Church Merger

Congregational Christian churches of the Pittsburgh area, composed almost entirely of former Evangelical Protestant churches of German background, oppose the proposed merger of their denomination with the Evangelical and Reformed Church, mainly on grounds of differences in polity and order. Led by historic downtown Smithfield Church, several congregations expect to join the court fight to preserve their denominational identity. On the other hand, two Evangelical and Reformed synods —the Pittsburgh and the Central Pennsylvania—have just voted overwhelmingly for the merger. The Central Pennsylvania was the 23rd of the denomination's 34 synods to give its approval, thus assuring the necessary two-thirds majority voting confirmation.

Churches Have Part in Civic Celebration

"Open house" held by Pittsburgh churches May 22 marked the conclusion of the huge two-week civic celebration known as "welcome weeks." Thousands of visitors were in the city for the steamboat racing, civic luncheons and dinners, special sports events, visits to industrial plants and cultural centers, and the "music in Pittsburgh" demonstration at the university stadium—all sponsored by the chamber of commerce as part of its 75th anniversary program. Religious and racial groups had an important part in the musical program in the stadium. The celebration was further evidence of a heightened civic spirit which has already expressed itself in plans for park development, a great medical education center and smoke control for the city and county. Progress has also been made in breaking down class-consciousness in industrial and social life.

ILO Suggests Improvements In Mining Conditions

The International Labor Organization's coal mines committee has just concluded an unobtrusive and unpublicized meeting here. Worker delegates from the 10 nations represented adopted resolutions proposing a 17-year-old minimum age for underground employment, retraining of disabled miners, annual four-week vacations, and medical examinations at the time of hiring and at fixed intervals later. These resolutions will go to the ILO's governing body at Geneva for final consideration.

And So Forth

Greatest attendance in the 149-year history of Hiland Presbyterian Church, Perrysville, was registered on a recent Sunday when recordings from the radio drama, "The Greatest Story Ever Told," were played at a combined Sunday school and morning worship attendance rally, with no sermon. The audience included 300 men.

The western Pennsylvania Sabbath association, supported by the National Reform Association and several church agencies, is again opposing the opening of the Allegheny county fair on Sunday, Sept. 3.

Clarence E. Macartney returned to the First Presbyterian pulpit May 8 after an 11-month absence because of illness.

First services in Baldwin Manor Methodist Church's new building were conducted May 22 by the pastor, David J. Wynne. The $140,000 edifice will house a congregation which has grown to nearly 400 within three years.

Ralph G. Turnbull, pastor of Bethlehem Presbyterian Church, Philadelphia, has been named professor of homiletics at Western Theological Seminary here.

O. M. WALTON.

Condemn U.S. Racialism

Catholic Student Movement in Mexico City Congress Denounces Policy

MEXICO, D. F., May 16.—The inter-American congress sponsored here in April by Pax Romana, Catholic student movement which works especially in universities, condemned racial discrimination in the United States in a resolution adopted amid great applause. The proposal, introduced by the U.S. delegation led by Heriberto Ibarra, a Mexican-American, denounced discriminatory policies as practiced against Negroes and Latin Americans. "The university community is determined to work for the disappearance of this kind of discrimination on the campus or wherever it can extend its influence," said a statement issued by the delegation.

Acclaim 'Social Christianity'

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José González Torres, Mexican who for two years has been international president of the movement, gave a dark picture of university life today. Students are suffering, he said, from "an ideological crisis, a moral breakdown, loss of social prestige and economic bankruptcy." The basis for study at the assembly was the "social function of universities and their students." The kind of "social Christianity" for which the assembly and the congress stood was defined by Fr. Felipe Pardinas, one of the most vocal of the speakers. Catholic students, he said, "are determined to work for an integrated and generous social Christianity on this continent, a Christian formula subject to Peter and the episcopate." In order to attain that type of Christianity, he said, "we do not need to flirt with communism or wheedle the orthodox." He called "formidable" the program of inter-American social action the movement espouses. Above the platform of the hall in which the meetings were held was a huge sign on which was quoted Leo XIII's famous advice: "Students, do not speak to the workers about heaven while their stomachs remain empty."

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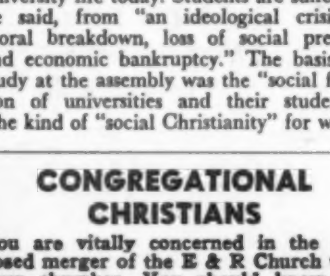

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Mexican Situation 'Satisfactory' To Catholic Hierarchy

During his visit to Paris for the consecration of an image of the Virgin of Guadalupe in Notre Dame Cathedral, Roman Catholic Archbishop Luís María Martínez issued a statement to European press agencies declaring that the present religious situation in Mexico is "satisfactory" to the Roman Catholic Church. The archbishop was undoubtedly referring to the facilities which the present administration has granted his church for its educational work, and to the government's failure to enforce such laws as those prohibiting public processions and the existence of church-sponsored colleges and parochial schools. Among the pilgrims who accompanied the archbishop to Paris were the only daughter and the brother-in-law of President Alemán.

Y.M.C.A. Erects Social Center In Mexico City

With the assistance of certain leading industrialists, the Y.M.C.A. is constructing in the industrial section of this city a huge social center to serve the workers of the area. It will be named for Charles B. Williams, and will include club rooms, swimming pool, gymnasium, medical dispensary, nursery, library and other conveniences. Part of the plant is already in operation. When completed in about five years, the center will serve 6,000 workers and their families. A campaign for funds is now under way. Total cost of the venture is expected to be about 1,306,000 pesos in Mexican currency, or around $185,000 U.S.

And So Forth

According to the Salvation Army's annual report, over 40,000 homeless men received lodging at its dormitories in Mexico City during 1948. More than 200 derelicts have been permanently rehabilitated through its program. Home, food, clothing and schooling have been provided for some 30 neglected children at headquarters, where a shoe shop continuously gives a score or more of men a chance to earn an honest living.

The Evangelical broadcasting station HCJB at Quito, Ecuador, is offering correspondence courses on the Bible. A three-year program of study embracing also Christian education, sociology, history, public health and psychology has been set up. The elementary Bible course which began March 15 will continue until June 2, with programs twice a week.

G. Baez-Camargo.

Pastors Scarce In West Canada

Despite Nationwide Effort of Churches to Alleviate Need, the Situation in Three Provinces Is Serious

Regina, Sask., June 1.—Although the shortage of ministers in rural areas of western Canada has occupied the attention of the church at large for some time, progress reports are still not too reassuring. The United Church of Canada has been encouraged by a gratifying increase in the number of candidates offering themselves for the ministry, but the practical situation on the charges themselves is serious. It is expected that at the coming United Church conferences in the west it will be reported that at least 50 charges in Saskatchewan and 30 in Manitoba will be left without ministers. A worker who spent some time in the diocese of Qu'Appelle in Saskatchewan for the Church of England in Canada found that in a 7,000-square-mile deanery there are only two Anglican priests for 27 towns. The Anglican Council for Social Service in its annual report compared the church's situation in Canada with that of its sister communion in the United States, where as recently as 10 or 15 years ago 1,000 parishes had to be closed. The report recommended that a special officer for rural work be appointed to help increase the efficiency of the church's work in rural areas.

Oil Development Is News In Prairie Provinces

From the emphasis in western Canada's newspapers, it appears that oil development is of more interest here than the coming federal election. From the prairie provinces—Alberta, Saskatchewan and Manitoba—come reports of more exploration rights granted by the provincial governments to gas and oil companies. In Alberta the development is particularly stupendous, and prospects for the future are even greater. Hundreds of new wells have been sunk in proved areas and new fields are constantly being opened. Five pipeline companies have been incorporated to carry either natural gas or oil. Imperial Oil is already starting its pipeline to Regina, and other companies plan to pipe either gas or oil to Seattle and California. In Saskatchewan the provincial government has allotted more than 21 million acres to the various oil companies and their subsidiaries for exploration and development. It retains the right to 25 per cent return on each exploration permit. In southwestern Manitoba a number of companies are drilling and making exploratory surveys.

Effect of Development On the Churches

This news report is not meant to be an oil company's prospectus, but to indicate the vital interest which such development has for the churches which serve these great agricultural areas. It means that new communities will soon be spreading in all directions. For instance, 10,000 new workers, many of them unskilled, are expected to come into the Edmonton district during the

year. Schools will be overcrowded, and churches will be inadequate to meet the demands such an influx of population will bring in its train. Church property will have to be extended and new churches opened. The development will perhaps mean a greater stability than has prevailed in the past in this area, which has been dependent almost entirely upon grain crops. Again and again the cry has been sounded for some development of natural resources which would complement the agricultural industry. This has at last come to pass. The challenge and the opportunity are vast. For the churches in the area, 1949 should prove a boom year.

And So Forth

After a long period of exceptionally dry weather which had produced almost drought conditions in some areas and aroused fears of a repetition of the tragically dry thirties, welcome rains have fallen all over the prairie provinces. Prospects for a good 1949 crop have increased considerably. Seeding has been completed in most areas, and crops show signs of doing well.

R. W. K. Elliott, minister of St. Thomas-Wesley United Church, Sasakatoon, has been named to succeed R. J. McDonald as superintendent of missions for the United Church of Canada in southern Saskatchewan and Alberta. Donald Joyce has been called from Kindersley, Sask., to succeed Dr. Elliott at St. Thomas-Wesley.

In the death of G. W. Fisher, former principal of St. Albans and All Saints Indian schools at Prince Albert, Sask., the Indians of the province have lost a devoted friend and the Church of England in Canada a great leader. The church also suffered a severe loss in the passing of M.T.M. Harding, formerly bishop of Qu'Appelle and archbishop of Rupert's Land, who had served the west for many fruitful years.

Harry A. Mutchmor of Lethbridge, Alta., is to succeed Leonard Outerbridge at Metropolitan Church in this city. Donald Bruce McDonald has been called from his outstanding pastorate at Grace Church, Saskatoon, to Westboro United Church, Ottawa.

W. G. BERRY.

Widen Council Base

Opinions of Cincinnati Interchurch Group to Represent Whole Body

CINCINNATI, May 31.—As an aftermath of the disagreement which arose recently when the president of the local council of churches resigned in protest against the council's endorsement of the F.E.P. bill pending in the state legislature, the organization at its annual meeting approved a new constitution which provides for certain major changes in structure. The council will become a delegated body composed of official representatives of member churches, each church being entitled to representation by its pastor, one layman and one laywoman, plus one additional representative for every 500 members over the first 500. Hereafter the council's position on major issues will be formulated and expressed only by the council itself in a plenary session of official church representatives, and all departmental and committee actions

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will conform to the policy of the council. Four major "interest groups" will be recognized as "semi-autonomous divisions" of the council. They are the council of churchwomen, the Christian laymen's council, the Christian youth council and the ministerial association of Greater Cincinnati. Each will be free to establish its own organization, elect its own officers and carry on its own plan and program as a part of the council and in accord with its general policies. Regular meetings of the council will in the future be held quarterly. J. Stanley Mathews, pastor of Evanston Baptist Church, was elected president.

Church Building Programs Are Launched

Various churches in the Greater Cincinnati area are launching or announcing building programs. In Norwood, the Presbyterian Church will be remodeled to accomodate a larger congregation, and a new congregation, Liberty Baptist, will erect a building. Suburban Evanston Baptist Church will raze the small frame building which has served as its Sunday school for the past 38 years and put up a $79,000 building. The California, Ohio, Methodist Church has opened a campaign to raise $40,000 for a new building. At Finneytown, north of the city, dedication services were recently conducted for Faith Lutheran Church, organized less than two years ago. The Roman Catholic Sisters of Charity recently dedicated a $2 million addition to their mother house and convent at Mount St. Joseph on the Ohio, near Cincinnati.

Elect Burroughs Bishop Coadjutor

At a special convention held in Cleveland last week, Nelson M. Burroughs, rector of Christ Church here and vice-president of the council of churches of Greater Cincinnati, was elected bishop coadjutor of the Episcopal diocese of Ohio, with the right of succession to Bishop Beverley D. Tucker. Election came by a large majority on the second ballot, and the vote was then made unanimous. Dr. Burroughs is expected to announce his decision on acceptance of the post within the next few weeks. He is reluctant to leave Christ Church and saddle his successor with the project for building a million-dollar church and plant which was recently announced. His decision will await outcome of plans for this project, which has not yet been officially approved by the parish.

And So Forth

The Southwest Ohio synod of the Evangelical and Reformed Church at its recent conference here became the 15th of the 34 synods in the church to approve the proposed merger of the denomination with the Congregational Christian Churches. The vote was 110 to 3.

At a recent meeting of delegates from 65 churches in the area, the Cincinnati Methodist district approved and accepted a goal of $92,000 as its share in the $1 million fund to be raised by the Ohio conference in the four-year "Advance for Christ" movement in the Methodist Church.

A Greater Cincinnati chapter of the Association for a United Church, which has as its objective the program advocated by E. Stanley Jones, has been organized here. G. Barret Rich, pastor of First United Church (Presbyterian-Congregational) of Avondale (Cincinnati), was elected president. Vice-presidents are Robert S. Lamber, rector of Calvary Episcopal Church; Mrs. James M. Dolbey, Methodist laywoman; and E. H. Oxley, rector of St. Andrew's Episcopal Church.

R. J. Hurley.

Dedicate Seamen's Church

Memorial Building in Newcastle, England, Will Serve Danish Sailors in Port

Roskilde, Denmark, May 25.—The new Danish seamen's church in Newcastle, England, was recently dedicated in a beautiful service conducted by Danish Bishop Fuglsang-Damgaard. Taking part in the service were eight widows of Danish seamen, as well as two Anglican bishops, seven English ministers, and a Norwegian and a Swedish pastor. After the ceremony a memorial wall was dedicated to the 1,215 seamen and 230 fisherman from Denmark who lost their lives during World War II. It was unveiled by Count Rewentlow, Danish ambassador to Great Britain, while the Danish and British national anthems were sung.

Two New Swedish Bishops Consecrated

In a solemn service held at Uppsala Cathedral recently, two new Swedish bishops, Nygren and Bo Giertz, were consecrated. Thirty-two pastors took part in the procession up the aisle of the cathedral which preceded the consecration, celebrated by Swedish Archbishop Eidem. Present also were the 12 other Swedish bishops, Finnish Bishop Lehtonen and Danish Bishop Fuglsang-Damgaard. In the service Archbishop Eidem quoted the words spoken 125 years ago by an old Swedish pastor as he lay on his deathbed: "I do not possess, but I expect to get." Said the archbishop: "This is the idea of the church—not to consider herself a cultural institution of influence, but to exist only by virtue of the grace of God." Bishop Nygren will serve the diocese of Lund; Bishop Bo Giertz, that of Göteborg.

Norwegian Church Stresses Christian Education

The Church of Norway has established a Christian education bureau to encourage Christian education in the schools and the home. It will seek to procure the right kind of material for religious instruction in the schools, to secure scholarships for the further instruction of capable and qualified teachers, to investigate the situation of religious education today, and to arrange meetings, lectures and discussions for interested parents. The bureau granted a 6,000-crown scholarship to a young teacher for the purpose of studying the teaching of irreligious morals in France. Funds for carrying on the program will come from free congregational offerings.

Plan Danish Church For Paris

In Denmark, money is being collected to erect a church building and parsonage in Paris to serve the Danish colony of around 500 persons, as well as the 200 or so young persons, many of them girls, who go to that

city for one- or two-year periods for study or other purposes. Services are now conducted in the French Lutheran Church in Paris by a Danish pastor, but since they can be held only in the afternoons when the building is not otherwise in use they have proved unsatisfactory. No room is available for meetings other than the regular worship service; for instance, young people's groups have had to meet in a Danish confectioner's shop.

And So Forth

The Danish merchant marine, of which 49.8 per cent was lost during the war, will soon be rebuilt. Denmark lost more of her merchant fleet than Norway and Sweden combined.

On his recent visit to Copenhagen, Swedish Archbishop Eidem installed Bengt Söderberg as the new Swedish pastor in that city. In his sermon at the installation service the archbishop emphasized that the ties between Denmark and Sweden are so strong that they cannot be broken by such circumstances as the failure of Sweden to enter the North Atlantic alliance, as did Denmark.

Denmark's Christian college youth movement has invited young people in Norway, Sweden and Finland to attend its summer camps this year. At one camp, 10 Danish college students from South Slesvig are to be present, and for another five students from Oldenburg, Germany, have been invited.

Denmark's missionaries in China are mourning the death of Mrs. Horace Underwood, American missionary who with her husband had proved a good friend of the Danish missions and had often extended hospitality to their missionaries.

K. E. JORDT JÖRGENSEN.

Booklet on Church and 4-H Clubs Available

T. A. Erickson, prominent Minnesota layman and "father" of the state's 4-H Club movement, has prepared a booklet, *The Church and 4-H Clubs*, setting forth ways in which the two groups can cooperate, which is available free from the Department of Public Services, General Mills, Inc., 400 Second Ave. South, Minneapolis 7.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Barkleys of Broadway (MGM) Fred Astaire, Ginger Rogers. *Comedy*, with music and dancing. Musical comedy dancing team breaks up when the wife seeks to fulfill dramatic ambitions, is reunited when she discovers husband's tutelage is necessary after all. Story has been often done before —but that doesn't matter. The *gay, imaginative* dances and spontaneous performances hark back to the enjoyable films in which the stars appeared in the '30's. M,Y

A Connecticut Yankee in King Arthur's Court (Par.) William Bendix, Bing Crosby, Cedric Hardwicke. *Comedy*, with music. A new version of the Mark Twain classic about the blacksmith who, suffering a blow on the head, dreams himself back in the days of the Round Table, with his modern-day speech and gadgets creating comic havoc among the populace. Tunes less distinctive and action much more pedestrian than in previous version, but Crosby casualness makes most of the proceedings a *delight*. M,Y,C

Portrait of Jenny (Selznick) Ethel Barrymore, Joseph Cotten, Jennifer Jones. *Drama* based on Robert Nathan novel about aspiring painter unable to win distinction until he is visited by ghost of girl long dead. He paints her portrait as she appears to him again and again, each time older than before, falls in love with her, tries but fails to save her when she is lost in hurricane like that in which she actually died years before. Carefully made, in good taste, but *heavy-footed for fantasy* and burdened by incongruous addition of noisy, spectacular storm scenes. M,Y

Tragic Hunt (Italian; English titles) *Melodrama*. Dispossessed workers banded together in project to reclaim mined fields after war are aroused when gangsters murder and rob messenger bringing government subsidy to pay absentee landlords, engage in chase to the death to bring the guilty to justice. Like other recent Italian films, this is concerned to paint honestly the degradation in the path of war, but is more contrived than other efforts. Many details are *revolting*, although they add to film's *conviction*. M

BEST CURRENT FILMS

For Family: Adventure in Baltimore, Down to the Sea in Ships, Little Women, Louisiana Story, Melody Time, Nanook of the North, Olympic Games of 1948, The Secret Land, So Dear to My Heart, The Stratton Story, The Sun Comes Up.

For Mature Audiences: The Accused, Apartment for Peggy, Command Decision, City Across the River, Day of Wrath, Hamlet, High Fury, Home of the Brave, Joan of Arc, Johnny Belinda, A Letter to Three Wives, Mr. Belvedere Goes to College, Paisan, Quartet, Red River, The Red Shoes, The Set-Up, The Snake Pit, The Treasure of the Sierra Madre, Undercover Man, The Window. 6-15-49

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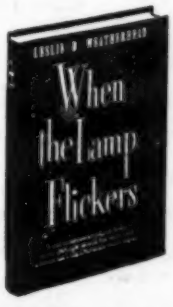

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